

**A**  
**TRUE OUTLINE AND SKETCH**  
**OF THE**  
**LIFE OF SAMUEL EYLES PIERCE,**  
**Minister of the everlasting Gospel.**

**WRITTEN BY HIMSELF, IN THE YEAR 1822,**  
**IN SIX SECTIONS.**

**PRINTED IN 1824, IN THE SEVENTY-NINTH YEAR OF HIS AGE.**

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**"O God, thou hast taught me from my youth · and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."—Psalm lxxi. verses 17, 18.**

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**WITH AN APPENDIX.**

**IN THE WHICH AN ACCOUNT WILL BE GIVEN CONCERNING HIS  
BEING A PREACHER AT BETHEL CHAPEL, BRIXTON, SURREY,  
UNDER THE PATRONAGE OF THOMAS BAILEY, ESQ.**

**TOGETHER WITH**

**His Funeral Sermon,**

**WRITTEN BY HIMSELF.**

**AND A CATALOGUE OF ALL HIS WRITINGS, WHETHER PUBLISHED  
OR IN MANUSCRIPT.**

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**London:**

**PUBLISHED AND SOLD BY MR. AND MRS. PIERCE,  
FOR THEIR SOLE BENEFIT.**

TRUE OUTLINE AND SKETCH  
 LIFE OF SAMUEL EYLES PIERCE  
 WRITTEN BY HIMSELF

INTENDED as a memorial to the praise of God, Father, Son, and Holy Ghost, the Essential Three in the Eternal and Incomprehensible Jehovah, for the manifestation of their everlasting love to him, in Christ; God-man; in salvation by him, and in him; and brought home in effectual calling him out of darkness into the marvellous light of the knowledge of the glorious gospel of the blessed God, All which hath been continued and displayed in him, and towards him, and upon him, in the persevering grace and goodness extended by the Three in Jehovah towards him. In the course of which many providences, circumstances, and anecdotes will be inserted.

It is a question put by the apostle Paul, in the 11th verse of the second chapter of his first Epistle to the Corinthians—What man knoweth the things of a man, save the Spirit of man which is in him? Surely as far as this truth teaches, none can give a more correct account of what I have been, and now am, than myself. This, therefore, I am about to do. And I begin this Friday, April 12, 1822, being within three months of seventy-six years of age.

“Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.”

Moses.—Deuteronomy xiii. 16.  
 Printed by CHATFIELD & COLEMAN, 70, Cannon-street.



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Printed by CHATFIELD & COLEMAN, 70, CARBON-STREET.

TRUE OUTLINE AND SKETCH  
OF THE  
LIFE OF SAMUEL EYLES PIERCE  
THE FATHER  
WRITTEN BY HIS SON

INTENDED as a memorial to the praise of God, Father,  
Son, and Holy Ghost, the Essential Three in the Eternal  
and Incomprehensible Jehovah, for the numberless  
A. A. now coming on a stage which I never very  
greatly approved of, as it appears to me, there  
**Catalogue of the Works of S. E. Pierce, see page 124.**

ERRATA.

- P. 97, l. 6, after "Mr. Rickleton's works," add, "All these were  
presents from Mr. Pierce and Mr. Medill"  
104, l. 25, after "would" dele "it."  
150, l. 7, after "May" add "1824."

••• A PORTRAIT of the AUTHOR may be had of the Printers.



## PREFACE.

I AM now entering on a design, which I never very greatly approved of: as it appears to me, there never was but One in our world whose life and death was of real importance, and worth recording; and that is our Lord Jesus Christ, his life, death, burial, resurrection, ascension, and glorification, as it contains the whole salvation of God. I have often borne my attestation to this, as the real index of my own heart. Yet if I write my own life, according to that which goes before in the title-page of these succeeding papers, surely some reason should be given for my so doing. This I deem to be very right to do; and it is as follows:—A friend, whom I have great reason to esteem and value, has intimated to me, it is more than probable some one or other, after my decease, will most likely attempt to give an account of me, which may be very faulty, and at best but a mutilated recitement of incorrect accounts. This person, therefore, thinks it would be far more satisfactory to my real friends—to those who have a sincere esteem for my memory, were it so to be permitted,



that I should give an account of myself, and leave it with my own name inscribed thereon. This, then, is my motive, at the instance of my friend, for my writing this memoir of myself. And this I here express, to shew why I write: it is to oblige my friend, and also to prevent all others from effecting their designs in so doing.

As I mean to give a free account of myself, I would give this general premise:—I am not going to do myself any injustice, by representing myself to be one which is beyond being *a sinner*, or of being now beyond being *a sinner saved by grace*—no, God forbid. I was a sinner as soon as I received personality by conception in the womb. I was born *a sinner*. I have been in a state of sinnership, and remained in a state of sin, until I was brought out of it in and by spiritual and supernatural regeneration, by the grace of the Holy Spirit. I have all sin and sinfulness within me, being the subject of the whole body of sin and death; and when I die, I shall die with the whole of this inherently in my fallen nature. I have had a real and deep experience concerning the truth and reality of all this. My whole remedy and cure from the whole of this, and all the evidences of the truth of this, in my thoughts, words, and actions, have given so many and awful evidences of the same, as have led me to a total renunciation of all hope in myself, either in time, or eternity, but what is

founded only on the everlasting covenant of the Eternal Three, and on the person, blood, and righteousness of the Lord Jesus Christ, as he is set forth in the Scriptures, as the one propitiation for sin.

As I shall aim at the greatest simplicity, and that the same may be rightly understood, received, and be as a narrative satisfactory to the reader, I will cast what is before me into Sections.

In the first I will give an account of my birth. The date of it. The place where I was born. The names of my parents. How I was brought up. What my thoughts were about the invisible God. This will be a means of shewing that I was of a devotional cast. Also how I discovered my being alienated from the life of God, through the ignorance within me. With some anecdotes in my early life. This will bring me up to about twelve years of age.

Section Second.—In this I will give an account of my being more devout than before. Of what this consisted in. How I was brought under divine influence. By what means. What followed upon this. Where all this left me. And also what followed hereupon.

Section Third.—How I received some blessed apprehensions of Christ Jesus into my mind, from Mr. *Toplady's* preaching at Broad Hembury. Of many blessed experiences and enjoyments which followed on this. Of my removal from Honiton to



London, and the great advantages I received from the ministry of Mr. *Romaine*. And of my return from London to Honiton.

Section Fourth.—Of my going back to London, in the which journey the foundation was laid for my being called forth to minister. This was by means of Lady *Huntingdon*, who gave leave for my admittance to her College at Trevecca, at Talgarth, in South Wales; this was about 1775. I was sent by her into Lincolnshire, afterwards into Cornwall; this was in the year 1777, and then into Sussex. This will contain very many particulars.

Section Fifth.—Of my being called to be settled with an independent church at Truro, in Cornwall, in the year 1784, and of various particulars which befel me there. Of my removal from thence. Of many trials, troubles, sorrows, and persecutions which accompanied me. And of the Lord's goodness towards me; in his carrying me, at times, beyond all.

Section Sixth.—How, and by what means I got to London, and was introduced to one and another, so as to be a preacher of Christ there. I have now been at Shoe-lane, or rather at the chapel in Printer's-court, almost seventeen years. In this part there will be a collection of a variety of particulars.

Thus I have set before my reader my plan; which, if I correctly fill up, he will have the whole



which I can inform him of. In going over each of these, I shall be constrained to speak of my corruptions. Let him not be offended at finding, by my own confession, I am sinful as truly as I am spiritual; neither let him overlook what my spirituality consists in, and how it is maintained, revived, and at times drawn forth; neither let him overlook how I am carried off myself at seasons, by simply looking unto Jesus. With respect to all my publications which have hitherto been brought forth to the eye of the public, they were from 1796 to the present date, 1822. There are many of my writings which never yet, and, it may be, will never see the light.

Having set forth how the following pages are to be filled up, I have nothing to add. There will, without all doubt, be abundance of weaknesses and infirmities accompany this performance. I know of no one of mine, in the which this is not the case; nor do I wish it to be otherwise. I am only solicitous for truth as truth. Here I would, if the Lord please, be most truly exact and careful. As to all other matters, I give myself no concern. As to these papers, whatsoever faults are found by any who may animadvert and criticise on them, it will not disturb me; because I may be at that time absent from the body, and present with the Lord.

I have now before me the course and series of my life, proposed to be expressed, and set forth, in

six distinct sections. These I have now to fill up. May the Lord bless me with a true and proper recollection, that I may give right and distinct views, recitals, and apprehensions of the same. And if our Lord Jesus Christ please, may the reading of this memorial be attended with his presence, spirit, and blessing. Even so, Lord Jesus Christ. Amen.

SAMUEL EYLES PIERCE.

BRIXTON,

April 13th, 1822.



# A TRUE OUTLINE AND SKETCH

OF

## MY OWN LIFE, &c.

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**SECTION I.**—*An Account of my Birth. The Date of it. The Place where. The Names of my Parents. How I was brought up. What my Thoughts were about the Invisible God. This will shew that I was of a Devotional Cast. Also how I discovered my being alienated from the Life of God through the Ignorance within me. This, with some Anecdotes in my early Life, will bring me up to about Twelve Years of age, or it may be a little more.*

**I,** SAMUEL EYLES PIERCE, the subject and writer of this narrative, the son of *Adam and Susannah Pierce*, of Honiton, in the county of Devon, was born into this world, June 11th, in the year 1746, old style, at Up-Ottery, about five miles distant from Honiton, in the same county.\* My mother's father was the vicar of

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\* My grandfather, whose name was *Joseph Chilcott*, originally of Exeter, was the youngest son of the Rev. *Robert Chilcott*, of Exeter, who had four sons, all clergymen in the Church of England. My grandfather well remembered, when a boy, when the Prince of Orange landed at Torbay, in Devonshire, and from thence proceeded to Exeter, and demanded the keys of the city to be delivered to him, which were cast over the city walls. This



Up-Ottery. My mother went to his house to lye-in ; so that I was born in the vicarage house, about half-

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must be about the year 1688. He also remembered one Dr. *Knott*, a clergyman, who then served a place called Coomb Rawley, which was about two miles distant from Honiton, who being reputed a conjuror, when he entered at any time into the city of Exeter, my grandfather, with other boys, would join in hooting him, saying, " Here comes Dr. *Knott*, who conjured the white pot out of the pot." This same Dr. *Knott* was afterwards expelled the Church of England, under the idea of his being a necromancer.

During the time of my grandfather's being the vicar of Up-Ottery, he was also permitted by the Bishop of Exeter to be master of the grammar school in that place, which flourished many years very respectfully and beneficially to the inhabitants and students; and in which most of the gentlemen's sons in the counties of Devon and Somerset were brought up. He was so truly and universally esteemed, that the parents and guardians of the students were always disposed to shew to himself, and every branch of the family, every mark of attention and respect. My grandfather taught my mother to read and write; and she was a person of such an excellent capacity for reading and writing, few could excel her; so that a Dr. *Harris*, who wrote the life of *Mary*, Queen of Scots, said once in Honiton of her, There goes a person who for writing and spelling would do honour to a Marchioness.

Mr. *Joseph Chilcott*, my grandfather, had two sons, *Joseph* and *Gilbert Hale*; the former was an attorney at law, the latter a clergyman. The attorney lived at St. Mary Ottery, and was also buried at that place. He was the grandfather of Mr. *Chilcott*, who now resides in Lemon-street, Truro, Cornwall, whose father died at Bosvigo. The present Mr. *Chilcott*, of Truro, has in his possession a printed Treatise on the Origin of Evil Thoughts, written by Mr. *William Chilcott*, of Exeter, the occasion of which was as follows:—A devout lady of Exeter was at times subject to melancholy, and was tempted to destroy herself, and attempted the same, but was prevented in time from accomplishing her purpose. She afterwards made known the cause of her melancholy in confidence to Mr. *William Chilcott*, who kept it a profound secret, but made an improvement upon the circumstance, so as to write the above-mentioned book. In consequence of the afore-cited circumstance, many of the devout people of Exeter would not retire to their private devotions without their servant or some person with them.

past eight in the morning. My mother was in the marriage state beyond a year, without being in a family way. This gave her some uneasiness. She prayed to the Lord she might conceive and bear a son. She made a vow or promise, if the Lord would be pleased most graciously to answer her, and grant her the request of her lips, she would give me up, and devote me to his service; she would do her uttermost to bring me up in the nurture and admonition of the Lord. This, as I have received it from her, was before she conceived me in her womb. She, whilst in a family way, dreamed she had a child, and it was a son, and called *Samuel Eyles Pierce*. This was the reason these names were imposed upon me. My father's father, his name was *Samuel Pierce*. I had an uncle, my father's own brother, wearing the name of *Eyles Pierce*. Many in the family on my father's side, sustained the name of *Eyles*. It was a surname. Yet the reason of my being so called was not on these accounts: it was solely founded on my mother's dream, prior to my birth. My father's parents were passed from time into eternity, long before I was brought into a time state. My mother's parents were both living; yet my grandfather deceased when I was an infant of eleven months old. My grandmother lived several years after; so that I knew her, and can well remember her. Mr. *Joseph Chilcott*, my grandfather, was a clergyman of the Church of England. He was the vicar of the parish of Up-Ottery. He kept a grammar-school at Honiton. He died at Up-Ottery, and his remains were laid in the church porch: so were, many years after, the corpse of my grandmother. My father and mother's parents were originally of Exeter; yet, they living at Honiton, I was brought up there. My



mother being very anxious for my soul's good, endeavoured to instil into my mind, as early as possible, some thoughts of what we frequently style good; so that she taught me all Dr. Watts's hymns for children, so as that I could repeat them before I could even read them. I well remember when, to encourage me, the book was sent for, brought home, and given me as I lay in bed. Soon after which I was sent to a reading school.

Sometime about the age of five years, I was at the pool in the street, playing with a small pitcher, quite a child's toy, and fell into the water, so as to be almost suffocated. There was a person in a chamber opposite, who, after I had been struggling some time in the water, looked out, and saw me, and by her means I escaped death for that time. I was taken out of the water, stripped of my clothes, which were all thoroughly soaked with water, and stood up at the fire all unclothed. This is almost as long back as I remember: what I before recited was before it: and thus you have those things which were in my remembrance, and are the furthest back in my present recollection.

As my mother was frequently instructing me, so she used to recite many things recorded in the Bible to amuse me: such as about *Joseph, Job, the three children preserved in the burning fiery furnace, Daniel in the lions' den*, &c. and then she would put me on reading the same. Thus it served to exercise my mind; so that I at certain times was led to ask her about God, and the Trinity: my mind being then young and tender, she used to be very concise in her answers. When I would ask about the existence of God, and respecting the Holy Trinity, she would say—You must not allow your thoughts to wander on these subjects; neither must you frame up



any thing, nor attend to any suggestion of your own: that it was wholly from the scriptures we could know the Lord: that I must never reason on them, but receive them as they are; that God was invisible and incomprehensible: that when I prayed, I should consider myself in his presence: that prayer was speaking to the Lord: therefore I was not then to let my mind wander, nor think about my play.—All which had their effects on my mind: this I ascribe unto the Lord, and will express the effects all these produced on my mind. Whilst my mind, when very young, was employed in thinking on God, yet I was never suffered to have one corporeal thought of God all throughout my life. The being warned of not letting my mind wander in prayer, and that it was speaking to the Lord, this hath also, from my very youth, had its influence on me: so hath this, that I was not to reason about the Bible, but receive what is contained therein. I say, these instructions have been of great use to me, before I knew Christ. They have also had their effect ever since I have been brought to the knowledge of Christ; and I here recite them, to shew in what way I was brought up, from my very childhood, and in my youth.

I never learnt, neither was I taught the knowledge of the Trinity from any man; no, nor from books neither. It was inlaid on my mind from my youth. So that when a little one, when my father used to convey my grandmother to church, that she might be present at the Lord's table, and I used to be taken up in my father's lap, and ride to church on such occasions, I had these thoughts concerning my grandmother, and the other communicants—they are about to feast with the Holy Trinity. I mention this, it being so peculiar an idea; yet, as I

have before expressed, it was all without the least gross or corporeal idea. This, no doubt, was the effect of being taught that God, as God, was wholly incorporeal. I think it but justice to add, whilst I have said, I did not learn the doctrine of the Trinity from any man, yet I have received much light into the true statement of the same, by the reading of many of the writings of most excellent men. Nor do I want to deny this. God forbid.

You have had hitherto, to the best of my own knowledge and recollection, a true portrait of me. Yet that I may not deceive you, how my corruptions and sinfulness broke out, even when very young; and in the first acts of the same it was in violent fits of passion, for the which my mother often reprov'd me: yet I was at certain periods very undutiful: it would last sometimes longer, and sometimes shorter. But while these fits were upon me, they were always very extreme, and my wretched mind was very sinfully influenced. I was not left without being at times very severely corrected, which I suppose suppressed the same for a season. My mother did not like me to be out of her sight, nor to join with other boys in play, and as I grew up I used to think, 'I will by no means vex my dear mother.' As I was an only child, and there were a variety of devotional books in the house, one of which contained offices for morning, noon, evening, and night, so I would sometimes leave my play, and those I was with, to get home, and say, as was then the expression, my prayers. I found myself more and more thus inclined. I conceive I must have been at this time between seven and eight years of age. My good mother, seeing I was disposed, when out of school, to remain with her, to encourage me, sought for, and borrowed abundance



of plays, histories, romances, and some moral religious books so called; and in the reading the same, I was for the most part engaged when not at school. From these I received a good deal of pleasure; so that to repeat a play, was to me become very amusing; to see one acted was so also. To have an opportunity to have acted a part in one, would have been to me a great entertainment. There was once a short prospect of being called out, with some of the people of the town, to have acted a part in the tragedy of *King Charles the First*, but it came to nothing; which was to me a disappointment. As my mother had brought me, very early, before this, to go aside to pray, so this was still followed. She kept her eye so particularly upon me, that if there was any departure from the same, she would be sure to speak to me concerning it. I have sometimes told a wilful lie on such occasions. It was by what I felt in my mind, and reproofs for my evading the truth, I began to have some discoveries of my being a sinner. I conceive I must have been about twelve years old, when my mother, being about going to the Lord's table in the church of England, for the first time, was very greatly distressed in the morning of that day. It was Whitsunday. She opened her case to me. I was helped so to speak as was to her relief. I remember it to the present moment. The words with which I addressed her were as follows:—  
*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.—James, epistle, chap. i. v. 13.*  
*And when the sons of God came to present themselves before the Lord, Satan came also among them.—Job, chap. i. v. 6.* So that these assaults of Satan with blasphemous thoughts, were not to be wondered at. They



were to be looked upon as evidences of the devil's enmity and malice against such as were seeking after Christ. I most certainly said many more, and other like words. These had their effect on my most highly esteemed and beloved parent ; so that she went to church, and said to her sister in law, my father's sister, " I should not have come here to-day, had it not been for *Sam's* words. I could not conceive any otherwise of the same, but that the Lord put them into his mouth." As my natural devotion increased, so it was thus expressed, in loving the Lord's house, by which I mean nothing more or less, than the place styled the Church : by loving the forms observed in the Church of England, most especially what is styled, and I then called also, the Sacrament of Christ's most precious body and blood, that I thought, as soon as I arrived at the age of sixteen, I would prepare myself, and go to the table. Somewhat about this time, within a year or so, the tremendous catastrophe of the earthquake at Lisbon took place. This was in November, in 1755. There was, in consequence of this, a public fast throughout the kingdom ; and it was the first I ever remember, and the most solemn I ever saw. All sorts of people appeared to be impressed. The minister of Honiton spoke on that occasion with as great earnestness, simplicity, and faithfulness, as though he had been a minister of the methodists. By which I mean, such earnestness, and charges as he expressed, and brought forth before the congregation, and which were such as we had not been used to. This was followed with several awful and alarming sermons on these words—*Wherewithal shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a*

year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. verses 6, 7, 8. I well remember these scriptures made very great impression on my mind, when I approached the Lord in prayer. I would here observe, all my praying was then, and for many years afterwards, confined to forms: yet I must add, very many times, my very soul went with the same. From all I have recited, it may appear I was of a devotional turn; indeed it was all I myself had any apprehension of. To be very good, by which was apprehended we must be very devout, often upon the knees, go to the Lord's table, read good books, and be circumspect, and trust in the merits of Christ; this was all which we devout church people, amongst whom I was one, understood of being religious. I would here insert it, that at this very time it was, though I then knew not of it, there were great awakenings throughout our land, and also upon the Continent, which were so universally. I had this from Mr. Romaine, who preaching many years afterwards at St. Dunstan's, spoke to this effect, that the earthquake at Lisbon preceded such awakenings on the Continent, and in England, as had not been so evidenced since. I came on to about the age of fourteen; and being to prepare myself for the following day, which was the 30th day of January, on the which I was to fast for the martyrdom of King Charles the First, I in the evening took *Lake* on the Sacrament, and examined myself; and at the



conclusion of the same, these words came to my mind, *Rejoice because your name is written in heaven.* I was not at the time able to say whether it was right or wrong, so this was only a kind of preparation to my being more devout and solemn. And as I proceed, you will clearly perceive such effects followed, as the effect of the cause. I have endeavoured to state the matters of fact as they were in my own mind. And pray, Reader, what dost thou make of the whole of them? Surely thou canst not make Christ, and grace out of these things which have been recited; nor can I myself. Dr. Owen, Dr. Goodwin, and Mr. Joseph Hussey, and, if I mistake not, Mr. Whitfield, speak the substance of all this; styling the substance of the same, a temporary work of the Holy Spirit, which leaves the mind wholly unrenewed, and destitute of the true knowledge of Christ; so that such persons, as I have described myself, are altogether destitute of the true knowledge of the Lord and Saviour. I am sure it was thus with me. Therefore let it be observed, I have not set forth what I have expressed, as the true genuine experience of a believer in Christ Jesus; I have been only setting forth what I was, in my natural state, without regeneration, and conversion to the Lord. Yet in this state, and by some discoveries made concerning what I was inherently, it was evidenced that I was alienated from the life of God through the ignorance within me; and it is by the mighty power and influence of divine grace we profit from any impressions made upon our minds. I lived, according to my relation, under the influential conception of devotion, and devotional conceptions; this led me to live, from the same apprehensions, a very devotional life, so that I lived an animal life, a rational life,

a reformed life, a devout life, wrapt up in religion and devotion, such as it was, without the least true and supernatural knowledge of the Lord Jesus Christ. I would wish to leave the whole of this section to be read and understood. May the end of writing it be answered. If it may be a means of giving any to see the knowledge of Christ is beyond all this, and that the very ideal knowledge of the same cannot enter even in the least measure into the natural mind, let it be altered and amended as it may: this will be beneficial, and serve to contribute and advance the glory of the free and sovereign grace of God. The Lord grant it may be thus. Even so, Amen.

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SECTION II.—*In this I will give you an account of my being more and more devout. Of what this consisted in. How I was brought under Divine influences. By what means. What followed upon this. Where all this left me. And also what followed hereupon.*

HAVING been led to consider all religion consisted in close retirement and devotion, I gave up myself more and more to the same, so far as I possibly could. To go to the church constantly, attend the sacrament so called frequently, to observe prayer and fasting, and to be most truly devout, this I thought was to be heavenly minded. And having understood, when persons arrived at the age of sixteen, they might be admitted to the table of the Lord, so keeping this in view, it was my intention, when I should arrive to this term, I would



most certainly become a communicant. Under these views I chose the trade I would learn, and the person also with whom I would serve; thinking of nothing so much as of being very good, and of being swallowed up in the practice of the same. I was by my parents accordingly settled, yet I was by no means calculated for the same. My mind was very weak, and spirits very low, so that I made very little progress; not out of the least obstinacy, but very much through timidity; and also my mind was so engaged in devotional acts and exercises—and the master was a very great hinderance also; he was very discouraging, always finding fault; never putting me in the right method; expecting me to find out this, that, and the other, out of mine own head, so that I was continually confounded and perplexed. All this did not take me off my religious exercises, nor abate my desires and intention of communicating, should I be permitted to live. I will now divert from this subject, and introduce the following anecdotes.

It was before this period the alteration of the style and calendar took place; this was in 1752. I remember going to bed on the second evening in September, and waking the next morning; it was the thirteenth morning of the same month. From that day forward I was taught by my mother to reckon the anniversary of my birth forward eleven days; so that the 23d of June, or the day before Midsummer, as I received it from her, is the precise time of the same.

The alteration of the calendar caused some perplexity. Some complained of it; yea, some superstitiously thought things went cross on the very account of the same, especially as it threw Christmas day eleven days out of its place: some therefore preferred what they called Old

Christmas to the New; and some would keep both, that they might be sure they were right. I only recite this by way of diversion to the mind.

I also remember the commencement of the turnpikes in Devon. They appeared so novel, that the word with many was not understood; and I remember it, as a matter of curiosity, going to see the labourers on the road, and to look at the toll-booth. At school I had the writing out of a piece concerning the roads.

A tremendous fire broke out in a malt-house at Honiton, August 1762. I was the first who gave the alarm concerning it, being then at the age of sixteen. Where I then was, on the sound of fire, the goods were all removed; even the very windows and doors were taken off the premises. When all this was done, it seemed almost a pity they should: it seemed a matter of sorrow; yet so it was, the fire so brake forth and raged, as to burn and reduce a very great number of houses, and reduce them to ashes. It began between one and two o'clock in the afternoon, and was at an end about six, the same evening. I went up to the extremity of its end, to see and take notice of its devouring effects. I well remember the heat of the fire on each side the street was so intense I could not bear it; I was necessitated to go back again. An house opposite that in which those I was concerned with were burnt out, was not only burnt to the ground, but awful to relate, the man whose it was went in to secure some papers, and bring them out;—so it was, the roof fell in—the person was consumed; he was burnt so as to be a mere stump. It was only between two and three in the afternoon when this happened. I have often remarked, in the secrets of my own mind, this which follows:—the person was a



most certainly become a communicant. Under these views I chose the trade I would learn, and the person also with whom I would serve; thinking of nothing so much as of being very good, and of being swallowed up in the practice of the same. I was by my parents accordingly settled, yet I was by no means calculated for the same. My mind was very weak, and spirits very low, so that I made very little progress; not out of the least obstinacy, but very much through timidity; and also my mind was so engaged in devotional acts and exercises—and the master was a very great hinderance also; he was very discouraging, always finding fault; never putting me in the right method; expecting me to find out this, that, and the other, out of mine own head, so that I was continually confounded and perplexed. All this did not take me off my religious exercises, nor abate my desires and intention of communicating, should I be permitted to live. I will now divert from this subject, and introduce the following anecdotes.

It was before this period the alteration of the style and calendar took place; this was in 1752. I remember going to bed on the second evening in September, and waking the next morning; it was the thirteenth morning of the same month. From that day forward I was taught by my mother to reckon the anniversary of my birth forward eleven days; so that the 23d of June, or the day before Midsummer, as I received it from her, is the precise time of the same.

The alteration of the calendar caused some perplexity. Some complained of it; yea, some superstitiously thought things went cross on the very account of the same, especially as it threw Christmas day eleven days out of its place: some therefore preferred what they called Old

Christmas to the New; and some would keep both, that they might be sure they were right. I only recite this by way of diversion to the mind.

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clerk to a dissenting meeting in the town; he was looked upon with very decent respect; yet so it was, when the Lord's Supper was to be the Sunday following, he would be intoxicated on the Saturday night. I was led to reflect on this within myself, as a very solemn and awful dispensation of the Lord's.

Since I came into open being and existence, almost the whole of that town hath been burnt. At several times it has been, the Lord hath contended with the inhabitants of the same *by fire*.

In the year 1747, a most dreadful fire happened in July, on a Lord's day, in Honiton, which consumed three parts of the town, and the damage was computed at 48,000*l*. This was the year immediately after my birth. That which I have related must have been sixteen years since; and many fires have happened since that time.

I am now to return to the subject. These solemn dispensations I have been relating, together with my own natural and devotional spirit, with the frequenting the church, and the intention of going to the sacrament, as I then called it, I became very serious indeed. I had no outward evil to be reformed from. The influence of the instruction I had received from my mother, had been a preservative from all we call outward sin. I was, for I know no better term to express the same by, a *recluse*; one only fitted for a devotional life. I was now changed with respect to my reading. Plays were not so much my amusement; *Milton, Homer, Virgil, Horace*, and such like poetical writers and writings, were esteemed and admired by me. At and about this period, I began to experience that which I was hitherto ignorant of: yet I found it innate in the very constitution, and I looked on myself liable to be cast into hell

for the same. To cure the evil, I would sting myself with nettles; lie on the floor, instead of going to bed. When I found all this was insufficient, and did not effect what I designed, I dropped the same, and substituted fasting instead of these. For a season I fasted Wednesdays, Fridays, and Saturdays, all through Lent. I attempted for a season to fast every Friday; after a season I dropped this. Now whilst I was as sincere in the practice of all this, as I really could be, yet what was there in the whole of this? and what was my life? Why most truly, it was living a serious, moral, a natural religious, devotional, good old Adam's life. And this was all. I was in my sins. I was wholly in myself. I had no spiritual life in my soul. I was not, as yet, brought under divine influences; no, indeed, that I was not: so far from it, that could I have attained the perfection of what I aimed at, and continued in the same to the end of my days, and died trusting in the merits of Christ, as the expression then went, I should not in the least have doubted of going to heaven. My whole devotion and religion consisted in reading prayers, and good books so called; in being very circumspect; in abstaining from all I called sin; and as I was naturally timid and fearful in my temper and disposition, this kept me from the knowledge of men and things, even such as was necessary to qualify me for living in this present state. I conceive it an error to bring up from youth, into the teens, without letting such know, what they will naturally feel and perceive, in the animal life and frame. It is also a great evil not to know what true godliness consists in. I thought it consisted altogether in secret devotion. To



be found in the performance of it, I apprehended, was the very life and essence thereof.

Having thus far given an account of my life and religion, I am next to set forth how I was brought under divine influences: for if there be any correct attention paid, to that I have here declared, there could leave as yet no other impressions on the mind, than what natural religion and devotion produces. I was, every Lord's day, from coming out of church in the afternoon, until eight in the evening, at my father's house, so that here I was secretly exercising myself in devotion. So it was that my mother had borrowed a book, entitled, *The Crucified Jesus, giving an account of the Sacrament, &c.* written by Dr. Anthony Horneck. I saw the same, and was very desirous to read it. I did so; and before I had gone half through the same, I experienced that which I had never before, so that I was dead to all but Christ. I was spiritually invigorated; I could no longer read plays, nor see them acted; I had lost all love and relish for the same. At certain seasons, I would, even as I walked in the street, all at once, be wrapt up in a kind of ecstasy, and this in consequence of scripture coming in upon my mind; and the Holy Spirit, by this very means, leading me into contemplations on the love of God. Such a passage as this which follows—*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* I should be led from home, to feel the divine influences of the same within me; and be led to wonder, that all men were not taken, and ravished with the love of God. Immediately it would occur to my thoughts, they cannot, but by the Lord's

giving them the knowledge of his love ; and that none could know the love of God, but as it pleased him to make the same known unto them. Now it is from hence I express my mind concerning the season of my being brought under divine influences. The change which had been produced in my mind, in consequence of reading the before-mentioned book, was so different from all I had ever been the subject of before, that I most solemnly ascribe it to the Spirit of the living God ; and to what the scriptures speak of, when the divine writers, in them, set forth, and speak of the new-birth. I was now a new creature ; a regenerated man ; one born into Christ ; one born from above ; an heir of God, and joint heir with Christ : not that I then perceived this, or understood the same. As it respected the evidences of my regeneration, it consisted in the following effects : I had an inward relish of the love of God. I was not contented to be so often upon my knees, and exercising myself in a devotional way, except my mind was spiritually engaged with God, and I myself under sacred and gracious impressions. Yet with all this I was a stranger to Christ ; I knew not his person, blood, and righteousness ; yet he had wrought that good and perfect gift and work in my soul, which will exist in it to all eternity ; although, at the time I am speaking, it was only in embryo ; and alone discoverable by my thinking, speaking, and delighting in Christ, in a very weak, low, and feeble manner, of the good I conceived in being a lover of Him. The acknowledgment of his Godhead was inlaid within me, by the Holy Spirit, as an ingrafted truth in my soul ; so that I was never admitted to call this truth into question, or admit of any doubt concerning it. As to the means of my being brought under



divine influences, I attributed then, and still do, to my reading the book before-mentioned, and the Holy Ghost setting in as I read the same, particularly with some passages therein; in particular with this which follows. Speaking on the love of God, he thus expresses himself—*The love of God* is so immensely great, glorious, and incomprehensible, so far beyond our thoughts, *that we can have no tolerable ideas of it. There is nothing among all the angels in heaven—nothing in the sun, moon, and stars—nothing amongst men, or beasts, or birds, or fishes—nothing among metals, or minerals, that can be said to be truly like it. No language can reach it; no rhetoric express it; no oratory describe it; no pencil draw it. It exceeds all comprehension, surpasseth all understanding, puzzles the very angels in heaven, and perplexes those spirits of light and glory. It is all sea—all ocean—all light. It hath no bounds, no shores, no limits: and the greatest that was ever said of it, or that can be said of it, is JOHN'S expression, "God is love."*

Such sentences as these were the means by which my mind was so affected as it had never been before. I hereby received some intuitive apprehensions of the love of God. I was hereby inwardly affected beyond what I ever had been before; so when the season came about for the celebration of the holy communion, being now seventeen years of age, and not sixteen as heretofore fixed on, I prepared myself for the reception of the same, and went to church and received it. The bread seemed to me to contain the very essence of sweetness; the communion table, and cloth, was to me, in their very appearance, heavenly; so likewise was the minister, and people. I considered myself as having entered into

covenant with the Holy Trinity. Some of these ideas I received from the book itself. I do not mention it as a gospel book; I am only declaring how I was influenced by it, and my own case in consequence of the same. I did not receive the knowledge of Christ therefrom. I was brought so to esteem what I read here and there in it, as to be spiritually-minded. And this I will say, in the writings of many good men, whose works I should be for casting aside, yet here and there may be found some very precious and choice sentences. The book I have been speaking of, I could not read it now; no, nor would I recommend it. I am setting out the account of my life, how the Lord dealt with me. Thus having arrived at the seventeenth year of my age on the 23d of June, new style, at, or about Michaelmas 1763, I went for the first time to the Lord's table. At the close of the evening I was afraid I had eaten and drank unworthily, yet from this I was soon relieved. The reader may be willing to know what followed upon all this. I was brought under the influences of the Holy Spirit; I was hereupon more eager than ever in private devotion. Yet this I cannot deny, there was now a real spiritual-mindedness, such as I was not the subject of before. The book I have spoken of, it was the very joy and delight of my heart. Some of it I could repeat by memory; I found it good so to do. It afforded me real inward satisfaction; as it was, in some parts, grand, noble, and sublime. I went on spending every Lord's day evening in reading it; to which I added Saint *Augustin's* Meditations, as translated by *Stanhope*; and as I read the latter on my knees, so my whole soul went forth in the expressions contained in the same towards the Lord. Once, I well remember,



as so engaged, such thoughts as these came into my mind—*When Christ was in the garden sweating great drops of blood, he foresaw all my sins, past, present, and to come, and died for the whole of them.* This I here recite, to shew, the Holy Ghost having brought my mind under his most gracious and divine influences, so I secretly and imperceptibly received some conceptions of Christ, such as hereafter were more openly to appear: for as to the true knowledge and gospel apprehension of Christ, I was not as yet favoured therewith; yet what I had read had left such a weight on my mind, as was very attractive, especially from *Dr. Horneck*. It may most surely be allowed, what I have quoted from him, could not enter into my mind, and remain there, but it must produce its importance and efficacy therein. As I confess hereby a discovery was begun, of my being born again, and I from hence date my new birth, of my being born into Christ, how was it, some may say, that with all this you were not brought to the knowledge of Christ? To this I would make the following reply:—Regeneration is not the revelation of Christ; it precedes the revealing of Christ to the mind; it is only to the regenerate Christ is made known. This will be particularly explained, and realized in me, when we come to the next section.

I am now to shew where all I have been relating left me. I was still in myself, at times very sorrowful; not as doubting of any part of the reality of what I have been relating: no, not so; but as I grew up, I found corruptions grew up in me, and with me. They sometimes brake forth, and blasted all my designs, hopes, and expectations; and what could I then do? I had no other refuge but to strive with all my might against them.

I did so. I made vows and solemn resolutions against them. I read books; in some of them there were forms of covenanting with God. I met with Dr. *Doddridge's Rise and Progress of Religion in the Soul*; in the which is a form prescribed for entering into covenant with God. I made use of it frequently; and pray bear with the expression, for so it was, I damned myself, so far as it was in my power, to all eternity, had it depended on myself in so doing. According to the ignorance of my own mind, I vowed before the Lord, that I would not admit of the least sinful feeling or thought within me; yet notwithstanding all this, I found sin was inherent. It would shew itself; it would not be conquered, and kept under, by all my tears, prayers, fastings, vows, and legal strivings of any sort or kind. Thus I was left in a most wretched state and case of mind; indeed, indeed I was, and this for some years; I suppose between two and three at least. So that after all I have been relating, I was left respecting the state and case of my mind, most empty and wretched. I was at certain seasons, and for whole days together, as one under the sentence of damnation; and that which followed upon it was lamentation, and mourning, and woe. I should have jumped for joy, could I have but apprehended it was possible, for the Lord to save me. I knew not one syllable of the covenant of the Eternal Three. I sinned and repented; I sinned again and repented again, and I had no remedy to fly to but my own doings.

About this time a *comet* appeared: I believe it was about 1768. My mother got up about midnight to look at it; she would have me look at it also, saying it was different from the other stars only by its tail. I was struck with awe at the consideration of the greatness,



majesty, and immensity of God. I thought thus;—what if the appearance of this star, which by my mother's account is but reflecting a small lucid appearance in the air, strikes me with so much terror, what must it be to stand before the holy Lord God! I saw not the comet; but the consideration of standing at the tribunal of God, filled me with the most solemn awe, so that I trembled at the very conceptions of the same. I actually prayed in my mind, under these views, that the Lord would actually be pleased to take me out of the body, and cast me into hell, rather than suffer me to live one moment longer; because I was sensible, though I hated sin with my whole heart, yet I should most certainly fall into it, though it would be to the wounding and real grief of my soul. These words then, and afterwards, followed me like a thunderbolt—*And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel.*—Exodus xxiv. ver. 17. The effects of all this most assuredly shook the whole of my natural and animal frame, so that my nervous system received such a severe blow, as will never be recovered in a time state. The alteration in my body and mind were beyond all possibility of expression. I remember the next day looking into Mr. Hervey's Meditations, in a note of which the following passage was transcribed—*And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.*—Acts xiii. ver. 39. It seemed to me I received some little support, if it was so: yet this I well remember, I knew nothing of the meaning of the words. After all this I went on with the same round of duties. My memory being very good, I could, and often did, repeat the whole book of Psalms

as they are in the common prayer book translation. I felt the effect of my very great and tremendous thoughts at the appearance of the comet. I found my former forms of prayer did me no good. I read some sermons of Mr. *Whitfield*; one entitled, *The Lord our Righteousness*, some parts of which I felt. He says—*Are you sinners? so am I. Are you backsliding sinners? so am I. And yet the Lord, for ever adored be his grace and mercy, the Lord is my righteousness.* Yet I knew not what was contained in the declaration, *The Lord is my righteousness.* I heard a sermon preached at East Buckland church, near Wellington, Somersetshire, on the words, *Thou art all fair my love, there is no spot in thee*, by Mr. *Jesse*, whose father was the rector of Wellington. He expressed himself to the people thus—*If you have left all your sins, and done all good duties, and are not come to Christ for life and salvation, you are as far from heaven as if you had not taken one step in the way thither.* He said a good deal of the most precious blood-shedding of Jesus Christ; yet I knew nothing of all this; but I had a conception it was very sweet. When the day was closed, I thought with myself I would have faith and good works, and between both I should be saved, so dark and ignorant was I. I remember after this, as I was coming from Honiton church, on a Good Friday noon, coming down the hill, a circumstance like it. The words came to my mind, and I dwelt on them.

For you, and for me, he prayed on the tree,

The prayer is accepted, the sinner is free:

That sinner am I, who on Jesus rely,

And come for the pardon God cannot deny.



My pardon I claim, for a sinner I am,  
 A sinner believing in Jesus's name.  
 His death is my plea, my advocate see,  
 And hear the blood speak which hath answered for me.

Acquitted I was when he bled on the cross,  
 And by losing his life he hath carried my cause.

It brought for the season some blessed relief into my mind; yet this I put away under this apprehension, if I gave way to it, I should be too comfortable, and it would unfit me for that preparation I was to pursue in my approach to the Lord's table. The reader may plainly see it was not owing to any thing in me, or done, or attained by me; I was brought out of myself, and off myself, or ever I had a good thought of the Lord Jesus Christ, and salvation by him. According to what I have written, it appears to myself, no one could be more dark and ignorant of the Lord Jesus Christ than I was. I have as faithfully related my case as I could; and the whole substance of what we are now in this present section come up to, proves I had not a gospel acquaintance with the Lord Jesus Christ. I knew not the doctrines of the gospel, therefore I could not believe into Christ by means of them. If my case was *Ephraim's*, whom the Lord took by the arms, yet most certainly I knew not that he held me, nor that he healed me; nor that I was to be brought forth to the light, and that I was to behold his righteousness. I had no human instructor; no preaching, nothing but the church; nor was there any thing in the same where I was. I began to be more and more observed; to be looked upon as very likely of falling into methodism; to be called nick-names; for at the time this refers unto, the very idea of leaving

the church was treated with the utmost contempt: this, however, did not keep me either from going to church, or going on in my regular way; and some light by degrees broke in upon my mind, so that I should be speaking to my mother, aunt, and others, about Christ. It was most certainly in a very incoherent manner. I used to dwell much on the Epistle to the Galatians, that we could not be saved but by Christ alone; not that I could establish what I spoke but by positive assertions: yet so it was, the Lord gave me secretly and intuitively a blessed sense of his pardoning mercy. These words used to be very precious to me, and I frequently felt the sweetness of the same upon my mind—*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel.*—Isaiah xliv. verses 22, 23. I now began by little and little to drop my forms of prayer. To pray ejaculatory, and sometimes I found God in the same; and thus from this to go before the Lord, and pour out my heart before him. I began to believe the Lord's people were beloved by Him before the world began, and that I was an elect person. Now all this was without books, or men; and the satisfaction arising from the same I found to be spiritual. All this would again and again be damped and removed from me, because besetting sin would overcome me, therefore I should be very greatly distressed over and over again. However, so it came to pass, I was very clearly convinced that all my senses, all my faculties, and all my members, were com-



pletely spoiled, ruined, and corrupted by sin. And when deeply distressed on these accounts, some portions of the words of scripture would reverberate on my memory, so as that I was supported by the same. And now I close this part of the outline of my life. If the Lord please, may he bless it, by giving such as have been, or may be under religious and legal impressions, to see, and understand, to what an extent the same may be pursued, and not the least true knowledge of Christ Jesus received into the mind and heart by the teaching of the word, and by the Spirit of God. The Lord grant this. Amen.

**SECTION III.—***How I received some blessed apprehensions of Christ Jesus into my mind, from Mr. Toplady's preaching at Broad Hembury. Of many blessed experiences, and enjoyments which followed upon this. Of my removal from Honiton to London. and the great advantages I received from the ministry of Mr. Romaine. And of my return from London to Honiton.*

It having pleased the Lord to give such a shake to my legality, and that which was connected therewith, as to unbottom me from all hope in myself, so it pleased his Majesty to let in by degrees, on my mind, such views concerning Christ, as that thereby, in the issue, Christ was revealed in me, and formed in me, the hope of glory.

As I was kept in a low frame of mind, in consequence of indwelling and besetting sin, so I was more fond of using such forms of prayers as contained a good deal of

the passion of Christ in them. And having met with an old book of this sort, I was very fond of the use of it. I well remember making use of it on a Saturday morning. When I went to the Lord with it, I found myself ready to sink under the apprehension of fresh contracted guilt; yet in pleading before the Lord what was contained in the prayer concerning the sufferings and bloodshedding of Christ, I found my mind very sensibly relieved: after which I addressed my mother to this effect, that I was ready to sink into hell with the weight of sin before I went to prayer; but having been to the throne, and pleaded the blood and righteousness of Christ, I was quite easy, and free from the same. Thus I went on, and found relief in the subject itself, without any one to guide me, for my mother had never heard the gospel preached. I was myself like the man who saw men as trees walking. After this, a person whom I respected came in of a Lord's day evening, and spoke of Mr. *Toplady*, that he preached the *fall*, and *predestination*. I said to the person, calling her by name, with respect to predestination, it must be so; for it is expressly said, *The Lord will have mercy on whom he will have mercy, and whom he will he hardeneth.*—Romans ix. ver. 18. Awful and solemn as these words are, I found very sensible relief in the very recital of them; thus, in a very gradual way, and by little and little, and to me in an indiscernible way, I was led to the apprehension of the same, and that also in a measure suited to my spiritual case. My particular case which most chiefly afflicted me, was the guilt of sin. I could not think any one's case like mine: I had never heard or read of any like unto it. This was my particular matter I had to cope with; yet at times I would conclude the Lord loved me,



and I founded it on this. It was self-evident there were seasons when my mind was drawn forth sweetly into some enjoyments of the love of God. This I was very sure of. So it was, the great and most truly excellent Mr. *Toplady* was then at Broad Hembury, the minister there. He being in the Church of England, made it to me the more acceptable. One whom I respected said, such and such persons were going the next day to hear him. I was asked if I would go; I fell in with the proposal, and thither I went. Before I arrived at the place, which was five miles from Honiton, I began to feel my mind drawn out toward the Lord, as I had frequently been accustomed to. And I thought with myself thus—How is this! Yesterday I was ready to sink into hell with my own guilt and corruption, now I am comfortable in my aspirations after God. Surely it must be, as I often think, if the Lord did not love me, I should not love him: the one must be the effect of the other. In such thoughts I enjoyed a sense of the divine favour and presence with a degree of spiritual satiety. So I went forward rejoicing. I had one mile further to walk, and then I came to the church. All was thus far well. I saw Mr. *Toplady*, and heard him. The words of his text were—*These that have turned the world upside down, are come hither also.*—Acts xvii. ver. 6. He expressed what the ministers of the gospel turned the people from; it was from all their false bottoms; from their self-righteous views, and schemes. He spake of Paul as being full of Christ; as being always ready to speak of him; that the market-place was a very unlikely place to hear any thing about the Lord Jesus Christ. Yet we had Paul, in the chapter before us, even speaking of the Lord Jesus, and that to the market people.

He spake of the love of God, and said, there never was a time when God began to love his people, nor would there ever be a time when God would cease to love. That this was agreeable to the doctrine of the Thirty-nine Articles, and confirmed it by reading one of them. I felt, and also thought all this very sweet; yet I conceived, had he confirmed it from the word of God, it would have been better. The whole being finished, I walked in the churchyard afterwards, and looking on the graves, I was led to consider the state of fallen man to be just like the state of the dead. That the one was not more void of natural life, than the other was of spiritual. That the spirit of the living God alone could quicken a dead sinner. That any, even the least breathing of spiritual life, was an evidence of a spiritual birth, and therefore it could not but be the fruit of election. I am giving an account of my own feelings and experience at the time I here speak of. In the afternoon Mr. Toplady preached again. These were the words of his text—*When he shall come to be glorified in his saints, and to be admired in all them that believe.*—2 Thess. i. ver. 10. He entered very particularly in setting forth the righteousness of Christ. I sat just under the pulpit, so as to have an opportunity of taking a full view of him. What he spake, entered most sweetly into my mind. I looked up upon him, and thought within myself, this is that I want. I have been aiming to be as righteous as the first saint in heaven; and could not, by all my acts and deeds, attain the same. Now I understand I am to stand righteousness itself, in the obedience of the Son of God. If I could have this man with me, when I were to die, I should not be afraid. What I at that time conceived of this was, could I have the doctrine he



preached of Christ and his personal righteousness so held forth, as to be established in my heart, to be fixed thereon, I should be triumphant over the fears of death. I returned to my own town, and full of what I had heard. It was soon known where I had been, and some dislike was expressed. I went, in course, to my own parish church; but this did not blot out the remembrance that I had been to hear such an one. However I went again, and heard a funeral sermon on these words—*Who is able to stand before this holy Lord God?*—1 Samuel vi. ver. 20. And a most solemn one it was. He set forth the righteousness of Christ as the only garment of salvation. In proposing the question contained in the words of the text, he said, *Ask the men of the world, Who is able to stand before the holy Lord God? the answer will be, The man who hath good works to justify him. This is the very doctrine of John Wesley himself. We are saved on account of our works; yea, because of our works. Woe be to that wretch, and woe be to you, and me, my brethren, if this doctrine be true.* He expressed what he said to the people in another parish the Lord's day afternoon, just passed, and laid great weight on trusting all on Christ. I never was quick in taking in such subjects as some may be. The way I was led was thus: what I heard, and read, I received it intuitively, so as to dwell on it; to ponder on the same; and thus it was, by little and little, I was led to a knowledge of gospel truth and gospel grace. Having heard, I went on in my former way of going to Honiton church, and receiving the communion as before. As to the preaching, it became more and more a mere nothing. Ever and anon, I was influenced to go and hear Mr. Toplady. Thus for a

season I went on. My mother died on Thursday, January 3, 1770, suddenly. I had hope in her death, and yet it was like tearing out my very bowels. We were so swallowed up in strict devotional exercises, that I said to my dear parent—Mother, were we certain Christ was coming to judgment, what could we do, or how could we live otherwise than we do? She replied, I know not. The Saturday evening before her decease, I was very low in spirits, and I said—Mother, I wish there was any way of going to God without putting off this tabernacle; I am afraid of what we shall see, and converse with, after we are out of the body. She replied—*I wonder you are so fearful; you, that have been so often at the table of the Lord. If I were to be led through hell after I am out of the body, I should not fear, if Christ was with me.* I then conceived her meaning to be, that so often as I had been engaged in the remembrance of Christ's death, by which, death is abolished, it was, as it were, reprehensible in me to be subject to the fear of death. These were my thoughts then concerning the meaning of her words; if otherwise, it matters not now to either of us. Mr. Whitfield died in the foregoing year, as I conceive, and my mother on the beginning of the year following. I suppose she was beyond sixty. Whilst she remained in her coffin, the day before the interment, I felt myself full of sorrow on account of her removal from earth to heaven, and these words came to my mind—*Thy loving-kindness is better than life itself.* I thought, is it so? I have professed it. How comes it to pass I am so cast down on account of my mother's death, of whom I have no doubt of her being among the blessed in glory! The Lord shone with the words into my mind, and I even found



the loving-kindness of the Lord to be indeed beyond all created and temporal good, and was lifted up in heart and affection to the Lord, so as to be sweetly at rest respecting the Lord's dispensation. At night I found my sorrows returned. Yet the next day, Monday, January 7th, I followed the remains of my beloved parent to the house appointed for all living, and left the body in sure and certain hope of a resurrection to eternal life by our Lord Jesus Christ. This I most freely, and in what I call a spiritual manner, expressed, and came home to my friends then present, and never from that day to the present mourned for her. During the same year I had many removes, so that it was but at certain times I heard Mr. *Toplady*. I remember his texts were, at such seasons as I heard him, as follows—*The harvest is the end of the world, and the reapers are the angels.*—Matthew xiii. ver. 39. *Make haste, my beloved, and be thou like a roe, or to a young hart upon the mountains of spices.*—Cant. viii. ver. 14. *O taste, and see that the Lord is good; blessed is the man that trusteth in him.*—Psalm xxxiv. ver. 8. *For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.*—Eph. ii. ver. 8. Towards the close of this year, I was removed to Gosport, in Hampshire, and used to go to the church of England chapel; and to what I called, as even Mr. *Toplady* did, the sacrament; yet in that place I had many real communions with the ever-blessed Trinity. I should frequently be exercised in my own mind thus;—Supposing we heard of a people in America, who knew the Lord loved them with an everlasting love, and that he had sent his Son into the world to live and die for them, and save them in himself with an everlasting salvation,

and had also sent the Holy Ghost to make all this known unto these, how would they live? Most assuredly in the belief and enjoyment of the same. I have, from such apprehensions, been sweetly led into real fellowship with God and the Lamb. Yet had I been at the same time asked what communion with the Lord was, I should not have been able to have spoken it out. Before I left Devonshire, I had one time after another been in the house of a very valuable man, who was well acquainted with the truths of God, and one of the greatest men in prayer I ever heard. He would go over all the great acts of the Lord in salvation work; the transactions from eternity between the Father and the Son; the transfer of the sins of the elect to the person of Christ, God-man; the infliction of divine wrath on him, as the representative and surety of his people, he would very gloriously enumerate. I could not fathom his expressions, yet I perceived a dignity and majesty in the same; and being of a thoughtful mind, these glorious things were again and again reflected upon me. Whilst I was at Gosport, I sometimes would get into a small meeting in Bemister-lane. I had been at the large meeting in that town, and found there was nothing suited me in what was set forth; nor do I ever remember any thing I ever received from the preaching at the place referred unto. I could perceive the minister and people were sound in the faith of the gospel. On one Lord's day in the afternoon I went there, and sat down upon one of the forms; there were a few people sitting above me. The worship was not begun; and these thoughts sprang up in my mind: I thought with myself, *these are the children of the Most High God! How must God look upon them, and how must he love them!*



*God must look upon them in Christ, and behold them in Him; and behold them as he doth Him; and love them with the same love wherewith he loveth Him.* These were the secret cogitations of my mind, and they remained within me. Soon after, a young man just come from London, called at the house where I was, and said London was full of Methodists; they were got into the churches; that *Romaine*, and others of the same stamp, wherever they preached, the churches were full of hearers, so that the places were ready to break down; and in churches where they did not preach, there were scarce any people attended. O, thought I, *how glad should I be to be favoured with hearing what these preach.* After this, I heard of one who preached at Portsmouth Common, who was said to be a very extraordinary man. I went from Gosport over the water thither. It was a Mr. *Topping*. His text was as follows—*Behold, I create a new thing, or I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.*—Isaiah xliii. ver. 19. He observed every thing in, and throughout the whole creation of God, visible and invisible, fell short of this wonderful work, the creating any of us anew in Christ Jesus. This, he said, was a new work, wrought in the soul by the Spirit of God in regeneration. I felt the majesty of the subject on my mind; and was led, on the following day, to some solemn reflections on the same, and to some deep consideration on the darkness of the natural understanding by the fall, with its entire deadness to God, and the things of God. I heard the same gentleman ouce more; then his text was as follows—*Who hath delivered us from the power of darkness, and hath*

*translated us into the kingdom of his dear Son.*—Col. i. ver. 13. I was greatly benefited by both these sermons. And thus the Lord led me about, and instructed me, and kept me from many evils.

In the beginning of the following month I got back to Honiton. On the Lord's day following I was at Broad Hembury, it being the first Lord's day in the month, February 1772. Mr. *Toplady* preached on the following words—*But it is good for me to draw nigh unto God.*—Psalm lxxiii. ver. 28. This was the last time I ever heard him there. He administered the communion, and I partook of the same. In the course of the same month, Mr. *G. H. Chilcott*, of Helstone, in Cornwall, quite unexpectedly to myself, came to Honiton, passing through the same to go to London. He was my first cousin by my mother's side. He offered to take me with him. His intention was for my good. Many advantages were, in his view and expectation, to be derived from the same, all which I had no relish for; I wanted to hear Mr. *Romaine*; not that I had read then one single page of his writings, except one single sermon he preached on account of the earthquake at Lisbon. I concealed what I had no relish for, and also for what I had. I obtained leave of my father and aunt to go with the gentleman. We set off from Honiton, on Friday, two o'clock in the afternoon, and put up at a gentleman's in the Strand. We arrived in town about two o'clock, Lord's day afternoon. After we had dined there was a violent thunder storm. I remained where I was. At Tottenham-Court chapel, as Mr. *Brookbanks* was preaching, a person sitting in the corner of one of the galleries there, a fire-ball, or flash of lightning passing through the cupola, killed him on the spot.



As I was now in London, so I was to do the best for myself I could. I had no great share of worldly knowledge, neither was I one whit suited for London. I very soon began to wish myself at home, as I could do better for myself, and be as retired as I liked to be. But here I was, and here I must for a season stay. When I was a little settled, I began to inquire about Mr. *Romaine*. So it was, that by means of the *Daily Advertiser*, I found he was to preach at St. Giles's; Mr. *Madden* in the morning, Mr. *Romaine* in the afternoon, Mr. *Peirce* in the evening. I sat out in the morning to find the church, but missed it, and got into Tavistock church of England chapel. In the afternoon I came properly to it, and entered it at the west door. The place was crowded. I saw not the minister; yet I stood upon one of the benches, and heard him give out his text, which was as follows—*O the hope of Israel, the Saviour thereof in time of trouble.*—Jer. xiv. ver. 8. He said, 'Sirs, if you had all the holiness, and all the righteousness of all the angels in heaven, it would profit you nothing. There is no righteousness will pass current in the high court of heaven but the righteousness of Jehovah-Jesus.' He added, 'and, blessed be God, we can carry this doctrine to sick beds and dying sinners.' He then gave evidence of the good effect of this, by an instance which had lately been a proof of the same. I thought there was such a majesty in all this. I was overcome with holy admiration; and thought with myself, should I continue in London, I would most certainly be a hearer of him: so this was a settled determination. The next day I went in search after one who was recommended to me. I found him an awakened person, and wanted to know who he heard; he told me, and requested me

to hear the minister also. I did so, and was very well satisfied: it was Dr. Trotter, a Scotch minister, at Swallow-street, Piccadilly. I went with my friend to hear him on the Lord's day, and be present when he dispensed the Lord's supper, and was very well pleased. Thus I came for a season into very intimate fellowship with my friend.

Easter day being come, not knowing where to find Mr. Romaine, being unacquainted where Blackfriar's church was, I went to St. Paul's to the table. Afterwards I set off for the Minories, to seek for one I had known in the country: he was not come from the Foundry. The master of the house was one who belonged to the Tabernacle connection. He having heard of me, asked where I had been to worship; I replied, at St. Paul's. He seemed to stagger at that; saying, he had been informed I was a serious person. I said, I should have liked to have heard Mr. Romaine, but knew not where he ministered. He said, you were not far from him when at St. Paul's church-yard. You may hear him to-morrow morning; he preaches Monday, Tuesday, and Wednesday, in Easter and Whitsun week. You must ask the way to St. Ann's, Blackfriars. In the afternoon I went with my friend to a Mr. Maxwell's chapel. There was a prayer meeting, but I did by no means like it. They prayed the minister might come up as flaming fire; this I thought an enthusiastical expression. After this I went with my friend to the Foundry. Mr. Charles Wesley preached, but we came almost at the close of it. I was, by means of my friend, admitted to stay at a meeting of the society. Mr. Charles read some passages of letters of Mr. John Wesley's, which had been lately received, and made some re-



marks. Then there was a scrap of a hymn given out, and sung: then a short prayer. This was over and over some few times; all which I disliked; it was disgusting to me, so I never was there afterwards. The next day being come, I went with my other friend, of whom I spake before, to hear Mr. *Romaine*. We came into church as Mr. *Foster*, who was then the curate, was reading the communion service. I did not know but that he was Mr. *Romaine*; for though I had heard, yet I had not as yet seen the face of Mr. *Romaine*. The service being finished, whilst the psalm was singing, Mr. *Romaine* went up the stairs into the pulpit. It pleased me well to see him: his very countenance gave me satisfaction. He went to prayer, and expounded the 16th Psalm; in the course of which he says—“Believers, you that are believers, God looks upon you as he doth on Christ, and loves you with the same love he does him.” I looked up with amazement. O, thought I, if I can find this in the word of God, it is the greatest truth I ever heard. I will go home and search the Bible. I conceive the 17th chapter of John is the most likely place to find it. I never heard any thing like this. I thought all such men were gone to heaven. I should not have thought there was such a man in the world. Thus I stood all the time, hearing, and gazing, and smiling, so that my friend told me afterwards, he was afraid the people would think I was laughing at the minister. I said, no, that I was not: but the blessing of the Lord on the truths delivered, had caused my heart to dance for joy. As now I knew the church, so thither I constantly went every Lord’s day; and I was so swallowed up in hearing, that I always stood; nor did I lose one single sentence: I received it into my very

heart : I pondered it : I soon distinguished what I heard from all other statements of the gospel. He used almost, at that time, to express himself in such terms as these—*It was so and so contrived by the counsel and covenant of the Eternal Three.* I had never been used to such expressions. There was a sublimity and greatness in them which reflected their glory and majesty on my mind. When he ascended to enter the pulpit, this was the very prayer of my mind—*Lord, give him to speak a great word for Christ to-day.* What he said, entered into ear gate, from thence it descended into the understanding ; and I always found I heard from him, what I never had, no not from Mr. *Toplady*. I was so taken with the blessed things he delivered, that I loved him for his preaching above and beyond all others ; yet I never spoke to him in all my life. I wrote once to him, and to Mr. *John Wesley* ; the latter immediately sent one to see, and inquire into my case and circumstances. The former never noticed it at all. I had said to Mr. *Wesley*, *I am not of your opinion, but I doubt not but you say, Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.* I recite this only as an evidence that nothing would have induced me to like the doctrine of the one, and reject the preaching of the other. This year I had very many trials and removals also ; so that I was removing to and fro, sometimes out of London, sometimes in it, with many temporal discouragements ; yet the truths I received from Mr. *Romaine's* ministry had their continuance, and were spirit and life unto me. In the providence of God, a door was opened for me. I was comfortably settled, so as I could enjoy the hearing of Mr. *Romaine's* ministry, which I valued more than I did my own life ; for I



should have been glad rather to have been a shoe-black, so that I could hear him every Lord's day, than to have enjoyed any temporal good without it. I must here observe, it was not the man, but that which he delivered concerning Christ, which drew me so highly to esteem him. And whilst Mr. *Toplady*, according to my former account, had most certainly been of great advantage to me, yet when I came to hear Mr. *Romaine*, the other was altogether superseded. And whilst I would, and did prefer hearing him, when I could not the other, beyond all beside, yet he was not to me in his preaching what the other was. I have had frequent jibes for my partiality to Mr. *Romaine's* ministry; and especially for saying, If *Paul* was to come down from heaven, and was going to preach at the Tabernacle, and Mr. *Romaine* was going to preach at St. Dunstan's, I would not leave Mr. *Romaine* for the apostle *Paul*, not I! This from one and another was cast in my teeth. We have a saying in Devonshire, *They laugh best, who laugh last*. I knew well what I said. This was my view of the subject: *Paul* had been so long in the state of glory, and had forgot all about sin, and sinfulness—Mr. *Romaine* was in the body; and though so blessedly acquainted with Christ, and admitted, according to my views, into near and personal communion with him, yet he had a body of sin and death, and could not therefore but, feel the same; consequently he must preach the love, mercy, and salvation of Jesus, suited to such as were sinners, and sinful. I did not want to hear of the glory of Christ in heaven, so much as of the love and compassion of Christ to such an one as I felt myself to be.

I have many times, when under guilt, and in a sinful case, thought I would go and open my case to Mr. *Ro-*

*maine*, and in my own thoughts have fixed the time; but I never did. I used to consider with myself, were it so, should I disclose the whole; he, with all his free preaching of Christ, would cry out, You do not belong to Christ. And if he should, I would still go on believing in Jesus, and also in maintaining that I have had some blessed intercourses with him, and he hath been pleased to have been most graciously disposed to have held and imparted many communications unto me.

I remember, once in the street, being very happy in feeding on the atonement of Jesus, such a thought started up—*You are quite comfortable in thinking on Christ: but how is it inwardly? ought you not to think whether you are inwardly holy?* I replied, *O devil, I am at this present time truly happy in Jesus, and I shall not look off him, and look into myself to please you.* The Lord be praised, I never spoke to Mr. *Romaine* in the whole of my life: if I had, I should never so often have spoken of him, and quoted his most important sentences; it would then have been partiality for the man, whereas it must appear to be a partiality for the truths contained in the same.

Having now, for some space, been under Mr. *Romaine's* ministry, and nourished up in the words of faith and sound doctrine, I thought, could I but see my father and aunt, and give them some account of what I had received of the knowledge of Christ, no doubt but they would most gladly receive, and be the better for the same. My spiritual life was an intellectual life. It consisted in spirital conceptions and apprehensions of Christ. This led the mind into spiritual communion with him, which communion was wholly intuitive. What I heard, left me employment to study and ponder upon;



so that I once thought, this preaching suits me most exactly: for when I was dark and légal, I was all for doing; and this minister finds me constant employment, in thinking over in my mind the blessed things which he delivers. Many a time, in the streets of London, I have been so swallowed up in thinking on Christ, as revealed, set forth, and testified of in the gospel, as that I have been very likely to have been overrun by the carriages. I was always very simple, and will here recite one evidence of it:—Once being no way apprehensive of any danger, I walked out of Piccadilly down a street opposite St. James's; the guard on duty calls out, Who comes here? I knew nothing of danger, so I made no reply. As the Lord would have it, he calls out the second time, and with a hasty angry tone, repeats the former question. I replied—*It is only I*; then he swore if I had not spoke he should have shot me. You may hence conceive of my weakness, and I cannot but admire the interposition of the Lord Jesus Christ on my behalf.

My father and aunt being desirous to see me, as I also was to see them, I proposed to leave London at such a time. Every thing was properly arranged for the same. Much prayer was put up by me; and I also requested the prayers of others, that I might obtain this blessing from the Lord, of being successful in speaking of the Lord Jesus Christ. This was in August 1775. I was conducted safely through the journey. I arrived with safety, was received very affectionately; but was so far disappointed as to find my message was by no means received. This gave me grief. I expostulated with the Lord. I entreated him, for his own glory, he would not suffer his word to fall to the ground. I re-

turned from a hill, where I had been thus engaged, to the house where I was that morning to have my breakfast. Before I sat down, these words came to me—*He shall see of the travail of his soul, and shall be satisfied.*—Isaiah liii. ver. 11. *Is it so, thought I! Shall Christ see of the travail of his soul, and shall he be satisfied with their persons, and with their number? If my Father is not of the number of those for whom Christ died, do I wish he was? No, I do not. It is neither possible it should, nor do I wish it had been so. Is Christ satisfied with his soul travail, and shall not I?* These were the reflections of my mind, and I received real relief therefrom, and ever after was content; nor was there any hope in his death, though it was several years afterwards. Grace is the free act of God's will, displayed in eternal, personal, sovereign election in Christ, before the world began; salvation was wholly and only designed, wrought out, and performed, on the behalf of them. The Holy Ghost is interested in these; and he hath, doth, and will form the vessels of mercy, and work in them to will and to do, according to his own good pleasure: and here, in the knowledge and belief of this, we should rest, and centre.

Having continued at Honiton so long as I fixed before I came, I left my father and aunt, to return to London. Before I sat off, on receiving a letter informing me such an one was at Langport, in Somerset, and being entreated to make that in my way on my return to London, I accordingly did. In all these goings from one place to another, with all the motives of my own, or others in so doing, I received some instructions, many of which the Lord hath been pleased to teach me to profit from long since. The Lord led me here, there,



and in paths which I knew not. *He instructed me, he kept me as the apple of his eye.* Deut. xxxii. ver. 10. As my knowledge and communion with the Lord was intuitive, so I was favoured with the same, when none had the least apprehension thereof; nor did the conversation of others promote it, or by any means put a stop to the same. May whoever reads my portrait drawn by my own hand in these papers, have a right understanding of the same, if the Lord please. Even so, O Lord Jesus Christ, if it may redound to thy glory. Amen.

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SECTION IV.—*Of my going back to London. In the course of which journey, the foundation was laid for my being called forth to minister the Gospel of the grace of God. This was by means of Lady Huntingdon; who gave leave for my admittance to her College at Trevecca, at Talgarth, in South Wales. I was sent by her into Lincolnshire, afterwards into Cornwall, and then into Sussex. This will contain very many particulars.*

IN the past section I expressed my having received an invitation from a friend to meet him at Langport; as I could return that way to London as comfortable as from Honiton, and might thereby have a view of Bath. So out of respect to the person, I fell in with his proposal, and sat off; and passed through Axminster, at which place I had an acquaintance, who was a real saint: after some intercourse with him, I went to Chard. Here I stopped, and went to Crim Chard, and went to a conference meeting. What was here spoken, was not very much

attended unto by me. It was proposed by the people who belonged unto it, to speak on the following words on their next meeting—*The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings?*—Isaiah xxxiii. ver. 14. I was at that time an entire stranger, so I departed without being noticed. I understood by their prayers, the pastor of the church to whom these belonged, and whose ministry these people attended, was a very great man in their esteem, that he was not present, he labouring under some bodily infirmity. On my return to the place where I was to sleep, a great deal of regard was manifested by the person of the house for the minister, and a great emphasis laid on his ministerial gifts, and excellency in preaching. I was well pleased with all this. It was Mr. Benjamin Pitts. I had no personal acquaintance with him at that time. I was well pleased with the good woman's talk. Her name was Mary Hern. I well remember the following words dropping from her, in the course of her conversation that night, and in the course of the next morning. She said a person, a Mr. Hull, had preached in her premises; and he went on in such a manner, she wished her minister and all the church had been present. Just on this (said she), he said there were in hell, souls for whom Christ died. Upon this, she said—*My colour came and went, I was quite shocked.* I recite this as expressive of the simplicity of her mind; and that when such blasphemy was uttered, she could neither bear with it, nor the man any longer. Another thing which she expressed in conversation was this—That coming from the meeting she frequented, after hearing, to use her own expressions,



a very soul-searching sermon, a person with whom she walked, as she came up the town, says—*What a great thing it is to be a Christian!* The person I am speaking of cries out—*I do not think it is. Why, is it not the work of Father, Son, and Spirit, to make us so? You are speaking of it as though it were our own act, whereas it is not.* The night being past, and the morning being come, I read some verses in the 61st chapter of Isaiah, went to prayer, and sat off for Langport. I had heard Mr. Romaine preach three sermons from them, nor shall I ever forget what he delivered in one of them. He said—*Methinks I hear one saying, may I come and take the benefit of the atonement? Who art thou? what art thou? art thou any thing worse than a sinner? If thou art not worse than a sinner—if thou hadst all the sins of all London upon thee—if thou hadst all the sins of all the men and women, from Adam's fall down to the present moment of time upon thee—nay, if thou hadst all the sins for which the damned are shut up in hell, it is no bar nor bolt to keep thee from Christ.* I have often repeated, and wrote this, and never did but the influence of the same hath been very efficacious unto my mind. I will here recite another sentence of his preaching on the following scripture—*For thy name's sake, O Lord, pardon mine iniquity, for it is great.*—Psalm xxv. ver. 11. He, in the course of his sermon, said—*Some person is saying, There is nothing you have said reaches my case; my case is peculiar.* To which, by way of reply, he said—*taking up his Bible, There never was any sin committed out of hell but I will undertake to prove, by this book, that it hath been pardoned; and as it hath been pardoned already, it will be pardoned over and*

over again. *O, sirs, 'tis easy with the Lord to pardon all the sins of London.* This was to me at the delivery of the same, and still is to my mind, whenever I either recite, or write the same, *as apples of gold in pictures of silver.*

But to resume my subject. I walked from Chard to Langport. My friend received me kindly. He was at his father's house; it was a public-house, consequently it was not very agreeable. My friend perceived this, I being altogether out of my element. We agreed, therefore, to set off the next day, soon after breakfast, to a place called High Ham, about five miles distant, to see one who was a spiritual man, as we should thereby get into our proper element. So we accordingly went, and saw the person, and were very kindly received and entertained. We had all of us been hearers of Mr. *Romaine*; this attached us one to the other. In the evening we took our leave of the friend, I never expecting to see him again. As my friend with whom I returned, perceived I was quite unsettled in my frame, so he was free in his observations to me, to whom I also was as frank in my acknowledgments. I proposed to set off the next morning for London. As we could not be together, and there being no meeting where the truth was held forth, and if I remained with him, we could not but be compelled to go to the church, where it had been declared there was nothing either of law or gospel to be found, it was therefore agreed by us, I should walk off early, and go forward on my journey. If it should so be that I came to any place of worship, well; I would make use of it, and then go on again; and if I then came to another place of worship, make use of that also. I conceived to pursue this plan would be more spiritually advantageous, and the thoughts



and time better employed, than by remaining at Langport. This we fixed upon, and were quite free and friendly in the same. The Lord's day being come we got up, and my friend would go some part of the way with me. We came in sight of Somerton; he says you are to pass through that town; when you are completely out of the same, you will come to yonder turnpike-house. The person who keeps the gate is a child of God: be sure you speak and get into conversation with her; she is mother-in-law to the person with whom we dined yesterday: so we then parted. I came to the place sooner than I expected. The door of the house was open; I saw the woman, and asked how far it was from thence to Glastonbury. The distance was notified on a table for that purpose just by, so that there could be no necessity for putting the question; yet the person gave me an answer, and, as I conceived, in an angry tone. I stepped forward, and looking into the house, asked what the clock was; this also faced me, so that I conceived the good woman would think me altogether impertinent. Just at this very instant, a person sitting at one of the windows starts up, and very kindly addressed me; and who should he be, but the very person I dined with at High Ham on the past day. After many very kind expressions, with some particular inquiries how I came there, and how it was that I travelled on the Lord's day, and I had given my reasons for the same, and also a reply to all which was asked, I was very kindly entertained with a very good breakfast of tea. Some other person came in, and it was said these were to set off to go to hear preaching. It was about four miles from thence. They asked me if I would go with them; I was quite willing so to do, and thus we sat off together.

The meeting-house was small. The text preached upon was—*Then were the disciples glad when they saw the Lord.*—John xx. ver. 20.

Whilst the sermon was not in the way and strain I had been used to, yet I found a savour in it, and heard some very good remarks and observations raised on it. So the worship being finished, we returned back from whence we came, and were very kindly entertained with a very good dinner. After this, I was again addressed on the subject of travelling on the Lord's day. I replied as I had before, that it was not acceptable to myself; that if they could direct me where I might be accommodated for the night, I would most gladly pay for the same, and should be greatly obliged also. They said over again that they could not; on this we parted, and I went on my way, hoping to stop at the next town. I was got out of their sight, when I heard their voices directed to me, as if they were calling me back. I turned about; I stood still, that if I was the person they were in pursuit of, they would evidence the same by making a full stop also. Instead of so doing, they still ran, so I concluded it was not after me; therefore I turned, and went on my way. Then they calling, I found they were pursuing me, so I went towards them. They informed me they had got a place where I might tarry for the night; so I returned back to Somerton with them, and was introduced into the company of two women, who were very kind and simple-hearted Christians. They were much pleased to hear what I had, or could say, concerning the precious Lord Jesus. Thus I slept under their hospitable roof for that night. The next morning, prayer and breakfast being finished, and I being quite ready to depart, one of these good women



must take me to see, and speak to some, who she said were seeking the Lord, she being very confident it would be very acceptable unto them. I went with her, and she introduced me. I spoke to them, and concerning the Lord Jesus Christ, to the best of my ability. It appeared very acceptable unto them. I expressed what I could concerning him, and his free and royal grace. As I was just on the very eve of parting with them, my conductor says to me—*It seems to me as if you were able to preach. Mr. Glascott, every time he comes here, is asking us if we know of any young men who would be willing to go to Lady Huntingdon's college. If you would like it, I would mention you to him the next time he comes here.* I replied—*She might, if she felt herself so disposed.* She on this says—*Do leave your address with Mrs. Smith, at the turnpike-house, and thereby it will be known how to write to you.* I said I would—and thus we parted. I came to the turnpike-house, and having entered it, I gave my account of the kindnesses I had received, and also of what such an one had said to me, and requested me to leave with her my direction. She took no notice of this; I therefore thought I will not say, nor think any more of what hath been said. I secretly thought within my own mind, *the Lord knows me, and also what he hath done in me, and for me. He also knows his own designs upon me. If he has given me any gifts and graces, suited to minister to the profit of others, so I will leave all this with him. He knows where I resided when in London. I will not leave my name. If it is the Lord's will to call me forth, I will have no hand in the same.* So I left Mrs. Smith, having thanked her for her civility and kindnesses, and went on my journey, passing through

Glastonbury and Wells, and so came to Bath. I have been very correct in stating the before-mentioned particulars, because, simple as the whole recital is, and must be confessed to be, yet in the same the foundation was actually laid of my being called forth to preach the word of the gospel; and this will most clearly and fully appear as we proceed onward in the course of this present section. I had, prior to all this, had some thoughts, if the Lord's will concerning me would not sooner or later be manifested in me, and towards me, by his putting me into the ministry. I remember once at Blackfriar's church the following thought sprung up within me—*The Lord be praised I never went forth to preach; if I had, what should I have set forth? I knew nothing of the everlasting covenant of the Eternal Three, therefore I could have said nothing concerning the same.*

At the time I here refer to, Mr. Romaine dwelt very particularly on the acts and transactions of the Three in Jehovah. He would speak most blessedly on the Father's laying sin on Christ, and making him sin for us, that we might be made the righteousness of God in him. I used to be all ear all the while he was speaking forth the blessed subject. I found I had only to receive it into my understanding, as this was the only way by which I could carry it away in my heart, and live it over in my mind. But to proceed. I came to Bath, and heard a sermon, preached by a Baptist minister, on these words—*We are all one man's sons; we are true men, thy servants are no spies.*—Gen. xlii. ver. 11. I thought it altogether legal. I got safe to London, and to the house from the which I departed, and all was well. Yet a circumstance had taken place I did not foresee; this led me to consider, that I knew not what the Lord



would bring out of the same, therefore I would rest patiently, and quietly wait for the salvation of the Lord; and this, like what I before related, all issued in one and the same end. To my very great astonishment, in a very short space of time after my arrival in London, a letter was directed for me, from Somerton. It came by the post. The substance of which was this—that Mr. *Glascott* had been there—the friends had spoken of me to him—that he would advise me to write immediately to *Lady Huntingdon*, and give my own account of myself, and of my views of the ministry, and this as soon as I could conveniently. As I was pleased with all this, so it was the more so, because I had not been the means of it. I was most truly glad I did not leave my name, as it all appeared to be solely the providence of the Lord. This, with the dispensation which had taken place in the situation I had before filled up, and which I could not reflect on myself for leaving, to go down to Honiton, it being a mutual agreement, made me more and more to be convinced it was all of the Lord. What had taken place removed an insuperable difficulty. I could not of, and from myself, have been comfortable to have been the instrument of bringing it about; yet, as the Lord would have it, the whole was set aside without my being concerned in the same. This afforded me real satisfaction: I looked therefore on this as the Lord's act. I then applied myself to consider the before-mentioned letter. I looked to the Lord in prayer for direction. Then I wrote my letter to her Ladyship, and sent it off; then I informed my friends concerning the whole of that which was now before me, and also the persons where I was. Nothing was said to contradict it; all was harmony and good-will. I

received a letter from Mr. *Glascott*, who was then at Maidstone, informing me the Countess had received my letter, and that she was so far pleased with the same, that I had her sanction for going to college as soon as I pleased; so that I had nothing to do but set all things in order, and provide for my journey. Mr. *Romaine*, about this same time, on the first advent Sunday, introduced his Psalmody into his church, and also the celebration of the Lord's Supper every Lord's day. This was very near the close of the year 1775. Having settled my matters, I left London, Monday, December 19th, 1775, and went to Brentford to take my leave of a friend there. This was the week immediately before Christmas. I sat off the next day, which was Tuesday, proposing to walk the greatest part of the road. However, I sat off on the outside of the coach for Oxford; there I stayed one or two days. Then I sat off on foot, and passing through Banbury, Gloucester, and Monmouth, I got to Abergavenny, in Wales. The next day I sat off again, and being on a high hill, and snow beginning to fall, and knew not my road, I began to be much dispirited. As the Lord was gracious to the voice of my cry, it appeared to me that I saw a church at a distance. I thought it best to repair thither, thinking it would be far better to take shelter in the porch of the same, than to be all the night on the mountain. I got to the place, but it was not a church, it was a barn. As I could find no entrance into it, I therefore made an attempt to get to the end of it. Here I found a very poor house, with three people in the same, one man and two women. I told them my case, as also whither I was going; they took me in, and gave me of what they had. I slept there for the night. They gave me a breakfast,



and conveyed me on horseback to Talgarth. I requited them for the same, and they were very greatly pleased. This I record as a memorial of the Lord's great mercy to me. I arrived at College. I was received, and thus all was well. I was now precisely thirty years and six months, as it respected my age. On Friday evening I was called upon to preach before the students. Her Ladyship was not then in Wales: she was expected in the coming spring. I had no fear upon me; therefore I mounted the rostrum, and read the following words for my text—*His work is honourable and glorious, and his righteousness endureth for ever.*—Psalm cxi. ver. 3. I had not been five minutes, before I found where I was; so that I said—*I can say no more.* A senior student cried out—*You had better then come down.* So I did, hoping never to go there any more. Whilst it was so, more or less with all, except with those students that were superior to the younger class, yet we were sent out to preach in places on the Lord's day. We also could do better when we had not the master's eye upon us, than when we stood up in the study. I began my ministry January 1776; and was sent to the Hay, to Brecknock, and other places. I was all for preaching a finished salvation. This was not very acceptable; no, not to the students themselves. I received a variety of treatments, from various quarters. Some liked the things delivered, others did not. It was but seldom, yet sometimes it would be so, that an encouraging word would come from one quarter or another. Once having delivered my subject, and coming to sit down at dinner, I was accosted thus—Pray did you never hear Mr. *Romaine* in London? I replied, I had. The person added, I thought so by your preaching. The very same evening,

at a place many miles from thence, having delivered my subject, and sitting down by the fire, the master of the house says to me—Your voice is very much like Mr. Wesley's, and your preaching like Mr. Romaine's. As there were the same things to go over at the rostrum, I grew most heartily sick of the same. I wrote to London to prepare the way for returning. What I wrote was very acceptable, and I was requested to return immediately. There was one circumstance omitted, on the which I laid great emphasis. The students they all said, they could by no means think it right for me to depart, until I had seen the Lady, and given her my reasons for so doing. In the mean time the Lord was pleased so to afflict me, with a very severe ague, that I was at the point of death. One morning Mr. Clayton, who was then at the college, came into the room I slept in, and asked me how I was? I replied—Very bad. He then asked me the state of my mind. To whom I replied—*I had nothing to do with that. This I knew, if I died at the present time, I had nothing to trust in but the blood and righteousness of the Lord Jesus Christ; and if I lived an hundred years longer, I should have no other foundation to die upon but the blood and righteousness of Jesus.* On this Mr. John Clayton, who is now the senior, he having a son who bears his name, cries out—*Blessed be the Lord, there is such a reality in religion.* To this I said—*Blessed be Jesus, he is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.*—Jude, ver. 24. On this, the glories of the world to come broke in upon my view, that I thought it was too good news to die. Several months afterwards, in the course of the same year, Mr. Clayton, walking with me in Gains-



borough churchyard, said to me—*If I live twenty years longer, I shall have nothing to die upon but Christ;—* alluding to that I have been reciting. *Sure*, said I, *if it were an hundred.*

I received some small removal from the ague. Her Ladyship came to College. I was sent out on the Lord's day to the Hay. In the midst of my preaching the ague came upon me, so that word was sent to the College, some person must be sent to preach at night. This comes to the ears of her Ladyship. She inquires into particulars. How long I had been the subject of this—what had been done. The doctor was sent for, and she most kindly inquires into every particular. I returned on the Monday; was ordered to bed; a prescription was prepared; I was to take it very frequently; one and another was ordered to attend me. By the blessing of the Lord on the means, I began to be revived. When fit to come down stairs, I was called to wait on her Ladyship. She addressed me thus—*Pierce, how is your heart?* I was quite out of temper, and replied in a very short way—*I have nothing to do with my heart. I have never any peace but when I am looking to the atonement.* Upon this she said—*This is very right. God the Father allows us no other object to look at but Christ. If I were a preacher, I would preach no other subject but Christ, and salvation.* She further said, calling me by name, *'The last thing I do when I compose myself for sleep, is to fold my hands together, and say, Lord, remember me now thou art in thy kingdom of glory; for (added she,) I must be saved just as the thief was upon the cross.'* This suited me well. She perceived I was very weak, and soon dismissed me. Her very great attention and concern laid me under

such obligations, that I could not but see it must be so. I must speak before her in the study. I began to bend my mind towards it. The time came. My mind was prepared. I was so to stand as I could see neither master, or students. I had my back on them, and my face towards her Ladyship and Lady *Ann Erskine*. I was led to think, I am not afraid: I have now before me those who understand the subject. Through the good hand of God upon me, I preached. The Lady was well pleased. The students were silent. I was sent for to appear before my Lady, who told me how much she approved of me; that so long as she had a house, I should always be welcome to the same. 'As soon,' she added, 'as your health and strength will admit of the same, you shall go forth to preach.' All this was very encouraging. The students knowing this, were all very decent towards me. As the turn for me came to mount the rostrum the second time, I did so, and equal satisfaction was given. It was now fixed upon I should be sent to Gainsborough, in Lincolnshire, and such an one was to go with me a great part of the way. The afternoon before we sat off, her Ladyship came into the study, and very kindly and spiritually addressed all the students then present. She observed, we dealt with abundance of jewels, but Christ was the Jewel of jewels. *He*, said she, is the pearl of great price. She gave us most excellent advice how to preach. She prayed for us; then she left us. On the following day, I and the person deputed to go with me sat off. We first came to Leominster: here we slept, and my companion preached. The next day we passed through Kidderminster, and came to Worcester; from thence we got to Stratford-upon-Avon: here I preached. On the morrow we set off for Warwick, and passed through



Coventry, and so got to Ashby-de-la-Zouch. Here we parted. I preached here on the Friday evening, and also on the Sunday evening, in a chapel which belonged to her Ladyship. The next day I sat off for Nottingham, where I preached in the evening. From hence passing through Derby and Newark, I arrived at Gainsborough. Here I delivered my letters the Lady had sent by me, to such persons as they were directed unto. And here, the Lord's day being come, I began my preaching, which was to be three times on the Lord's day, and once on a week evening. Many professed their satisfaction, others did not; they being deprived of those preachers they had been used to, and for whom they had a great deal of creature affection. I used to go, as the rest before me had done, and preach in places adjacent. I had not been many weeks here, but it was plain to a demonstration, my ministry was not very well received. I did the best I could. I thought all my business lay in exalting Christ. I preached his great salvation. That he loved his people; that he had made full atonement for their sins; that the Father beheld them in Christ, and they were complete in him. My whole aim was to exalt him. I do not suppose I could express the subject, and enlarge and diversify the same, as I may have done since. But I did preach the same. So it came to pass, I was for a Lord's day to be removed to Lincoln, for the minister to be where I was, and I to be in his stead; it being all in one connection, and under the patronage of the Countess. I being at Lincoln, and having in the morning preached from these words—*I have loved thee with an everlasting love*—as I sat at dinner, I perceived the substance of what had been delivered was acceptable. I said, The

people at Gainsborough do not understand me. The mistress of the house replied—*I should wonder if they did; they have not been used to it. You are better suited to us than you are to them. I wish we could have a little more of it.* When I returned back to Gainsborough, it was told me, I was understood to be an Antinomian. This gave me great uneasiness, so I was very glad to be transmitted to Lincoln; and so I was, and remained some weeks in real peace and love with the people. The Lady sent for me to return to College. She gave me no kind of reproof, nor laid the least blame to me; so after I was recovered of my journey, she proposed to send me, and one of Brecon with me, into Cornwall; and we set off, and were very affectionate all the journey. This was in the year 1777. Her Ladyship had been in Cornwall, at the house of the Rev. *Thomas Wills*, at St. Ann's, in that county: *Mrs. Wills* was niece to Lord *Huntingdon*, the husband of the Countess. On our journey, we, each of us, preached at several places. We went through Launceston, Bodmin, and got to St. Anns, or St. Agnes: the place is one and the same. We were most cordially received; and sent hither and thither, in various places. We were both very greatly disappointed in not finding the people what they had been reported. My friend having fulfilled his engagement with her Ladyship, with respect to the time he was to be absent from home, left Cornwall, and me in it. Mr. *Wills* was very greatly, and his Lady also, attached to me; and I was most truly and affectionately attached to them: by this means I was brought into notice and friendship with *James Paynter*, Esq. of Boskenna. Mr. *Wills* left the church and people at St. Ann's, to be useful in promoting the glory and inte-



rest of Christ in her Ladyship's connexion. I wanted to be where he was; yet stay I must where I was for a season, and so I did. By means of Mr. *Paynter* I had a friend, and house, when in the western part of the county, I could repair unto. In his house it was that I first saw Dr. *Goodwin's* works, from which also I reaped great light and instruction. Here were also *Charnock*, *Gill*, and divers others, from whom I profited, and I was very diligent. There was a free converse; much open and mutual respect and friendship, which continued to the day of his death, so that the whole term of our friendship was twenty-three years. It was not long after Mr. *Wills* was removed out of the county, that I was called home to College. In my return, I preached at Moreton; from thence I went to Ashburton, and several places. In some of these, and with some of the people, there seemed to be a real Pentecost enjoyed. I found these things were not to last long. There was either a removal, or some *remora*. I got to College: her Ladyship was not there. It was to me a dungeon. I longed after the preaching of Mr. *Romaine*. Often have I thought, from the many rebuffs and various mortifications I was exposed unto, I would give up preaching entirely. The following words have often been the very express index of my mind—*I will not make mention of Christ, nor speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and could not stay.*—Jer. xx. ver. 9. Not that I meant to drop Christ, my object, subject, salvation, glory—him, my supreme, my everlasting all—no, this was even to me impossible. I could not live without thinking on him: all this was inward and mental. I knew to be engaged

in preaching Christ was a matter distinct from all this. I well knew to drop the one, was not inconsistent with the other. My spiritual and eternal life consisted not in preaching; it was wholly in Christ. However I might think, and purpose as I would, yet the counsel of the Lord that shall stand. So it came to pass, I must go to Frome. I found, go where I might, a good deal of legality, and very little of Christ; yet here I was better off than I had been in many other places; here was this *remora*. The pulpit where I preached was a very noble, high one; my head was so affected at the height thereof, I never could enter it without trembling at the same. I knew not how to bear it; I was overwhelmed with the same; yet all this was a secret which I uttered to none. I waited on my Lady, who was then at Bath, requesting to be removed. She wondered at it, saying, She understood I was rather esteemed by the people. My good friend, Mr. *Wills*, being now at Brighthelmstone, I wanted to be near him. The Lady gave me leave to leave Frome, and sent me into Sussex, to be disposed of as should be found convenient. I was stationed at Midhurst, Petworth, Arundel, &c. Here I might well have taken up the words of the prophet Ezekiel—*Ah, Lord God, they say of me, doth he not speak parables?* In these places, however, I continued for a season, and from hence I was ordered to Chichester. Here I was exercised with very sore persecution indeed! A favourite preacher was removed to make way for me. I had no kind of concern in the same, yet the virulency of some of the people's spirits fell most tremendously upon me. Here I was continued, hoping the storm would abate, yet it did not. One lady could by no means bear me. The clerk of the chapel gave up his



place in it, not being able to endure me; another was engaged in writing what I delivered, sermon wise. This was so mangled, and distorted, that it was little less than absolute blasphemy; all which was sent, by the writer, to Mr. *Wills*, at Brighton. He was my friend, and knew me too well to take this up against me; yet I was continued in the furnace: at last, the time comes for my deliverance; and I was from hence removed to a place belonging to her Ladyship, at Oat-Hall, in the parish of Wivelsfield. In less than three weeks from my being removed from Chichester, I being at Brighton, received the following information:—That the Lady who could not hear me there, was then turned out of doors for adultery, and the clerk of the chapel was the guilty person, and had acknowledged his guilt. This led me to consider these words—*The Lord is known by the judgments which he executeth.*—Psalm ix. ver. 16.

At Oat-Hall, here I was more in my own element, as it respected preaching, than I had ever been before. Mr. *Romaine* had preached here, and been very highly esteemed. I received many accounts of him, and his very important sentences. Here the Lord blessed my ministry, to the quickening and comforting of many. I used to preach at other places also; sometimes on a Lord's day evening, and at other times also. I recite what follows, hoping it may prove beneficial:—During my continuance at the Hall, one, whose husband used to attend the ministry there, at whose house I used to attend, says to me, "I would request you to write a letter to my son; he is very low in spirits." I did so: after which, he coming to Oat-Hall, gave me thanks for it. I thought with myself, you know now just as much as you did before, and that is just nothing at all. I knew

nothing of him, but was afterwards informed he was a baptized man, and wrote upon the subjects of Eternal Union to Christ, and Eternal Justification in him. Some time after this, the mother renews her request for me to write again to her son. I went to London: I proposed, if he liked, for him to meet me, on the Thursday morning in that week, at Blackfriars' church. A very blessed sermon Mr. *Romaine* delivered. The text was as follows—*The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes.*—Psalm cxviii. ver. 22, 23. He began thus:—*We are come to church to thank Christ for the high honour he hath put on our nature. He hath taken it into union with himself, and exalted it above all blessing and praise. He hath carried it into the highest heavens, and is sat down at the right hand of God; and I am come to cast my crown at his feet. The stone is Christ. The rejectors of this stone were the Jewish builders. Christ was made the head of the corner, in his resurrection and ascension into heaven. I do not wait for my heaven till I come to die. I enjoy it as truly to-day as any saint in glory.* As he proceeded with his sermon, he said—*Sinners, it is no matter what thy constitutional evil is, the blood of Jesus Christ cleanseth from all sin. And aggravate thy sins, make as much as you can of them, you cannot make yourselves out to be worse than the murderers of Christ; and yet these very sinners found mercy at the hands of God. But you will say, They had an apostle to preach to them; we have no apostle to preach to us. True, sirs, we have no apostle to preach to us, but we have the same gospel, and we have the same Spirit to accompany it.* I received, and felt the power of all this within



me. I saw the person, and concluded he must have found it just as I had done: but no. In after conversation I said, "If you hear Mr. *Romaine*, you are to consider what he speaks is a subject for faith to be exercised on, not for reason." This led him to hear Mr. *Romaine* on the following Lord's day, as he never did before, and he ever afterwards very highly esteemed his ministry.

Soon after this, I am ordered to leave Oat-Hall, which makes way for my going again into Cornwall: this must have been in 1779. In the course of which my term of four years, with her Ladyship, expired. A people in Devonshire gave me an invitation to settle with them. I wrote to her Ladyship on the subject; she gave me her full consent, and expressed her real regard for me. Thus all was well. When this was done, then came a letter from the person who had given me the invitation, to set the whole aside; and this I was not sorry for. I was still under this obligation—if she called for me in a partial service, I was called to serve her. As I remained unsettled, Dr. *Hawes*, having been in Cornwall, and with some who were friends of mine, thought it would be best to acquaint the Countess of my being disappointed respecting my settlement. He, on his return, did so. She hearing of it, sent for me to come to her immediately, which I did. She sent me to Maidstone, in Kent, where I remained eleven months; during which I preached at Canterbury, Dover, Rochester, Stroud, Chatham, and several other places.

It was proposed by a worthy minister, who informed me by letter, that Barton, Somerset, and Pitney, places in Somerset, were open for my reception, if I chose to make trial of them. I informed the people with whom

I was at Maidstone, and also the Countess of *Huntingdon*, of the same; and all being agreed on, and every thing being quite agreeable, I left Maidstone, and went down thither. Here I had not been long, before I was with the greatest importunity, requested to return back to Maidstone. Her Ladyship was requested to give her assent to this. She wrote, saying, I had been so long with her, as to have her warmest wishes for my good, and she very highly approved of their choice. So after about five months absence I returned back to them. I should very gladly have remained with them, but their church matters were so implicated, it could not be; there could not be any certainty of a continuation amongst them. So having from a friend received a very pressing invitation to come once more into Cornwall, I again returned thither. My mind, with one disappointment and another, was very greatly agitated; yet this was a great relief, there was no mistake betwixt me and the people. I sat off with the prayers and good wishes of the people for me, and got down into Cornwall. By little and little I got some likelihood of a small establishment amongst them. My friend, Mr. *Paynter*, of Boskenna, would have me go to London with him. I did, with a promise of returning to the people. Whilst in town, a prospect opens for my settlement; yet I would not give encouragement to the same, because I had promised the Cornish friends I would return to them. I was come as far as Exeter, and was informed there was a student gone into Cornwall. I would by no means oppose her Ladyship; so that though I went to the places, all my expectations were blasted. Yet there was a blessing in reserve. This will be opened in the next section. If any thing is in my case, the account



of which may afford relief to others, may the Lord be glorified. Amen.

**SECTION V.**—*Of my being called to settle with an Independent Church at Truro, in Cornwall; and of various Particulars which befel me there. Of my Removal from thence. Of many Trials, Troubles, Sorrows, and Persecutions which accompanied me. And the Lord's goodness towards me in his carrying me at times beyond all.*

IN the past section an account was given of my having served in Lady Huntingdon's connexion four years; and also that she gave me her permission to settle, as it might suit me. After which, being not settled, I served her eleven months at Maidstone; from thence, by her request and consent, I went into Somerset, where I remained between four and five months. Being earnestly solicited so to do, I returned back to Maidstone, where I remained some months, all this being approved of by her Ladyship. As it did not suit me to remain, and the same being made known to the Countess, there was real satisfaction between all. I went therefore again into Cornwall, and obtained a little kind of itinerancy there: this I gave up, on account of her Ladyship's students, that it might be evident I would by no means give them any interruption. There was now a very small opening for me, and so I was detained in the county; and hereby an opportunity was given for me to receive an invitation from an Independent church of Christ at Truro, to come and preach to them. Before this came forward, I supplied

a place below, or rather one side of Penance, called Hendra, in the parish of Madron, which I mention, that I may recite the following particular dispensation of the free and sovereign grace of God. By means of Mr. James Paynter, of Boskenna, I was introduced to preach at this place; yet my preaching, I could soon perceive, was not altogether acceptable. I was all about Christ, without any worth, or works. I would at times speak of the value of the blood and righteousness of Jesus, as exceeding the utmost evil of sin, and as all-sufficient to cleanse from all sin. This being so contrary to the views and apprehensions of the hearers, I found no great acceptance with them. One now and then would approve of it, yet this was very seldom; yet having fellowship with the Lord in the subject and knowledge of a finished salvation by Jesus Christ alone, I was inwardly refreshed, and also strengthened; and by this means, though I lived the life of a martyr, I was carried above and beyond it. Having been at this place for some time, in and out, from Boskenna and Hendra, being near, I was between them both alternately, the following providence took place:—The gentleman at Hendra began to be very desirous to be under means which he might enjoy. He says to me on a Saturday morning, as I sat in his room with the Bible in my hand—You are so well employed. There is nothing of such importance as the salvation of the soul. After the harvest, I will go to Plymouth, &c. I said as follows—I suppose you will go there to hear preaching. He said—O yes, he had no other business there. I replied—I thought he had no need of that, as the whole he needed was contained in the Bible, and the Lord could lead him into all necessary truth by the same. On this he fetched a deep



sigh, and said no more. This was early in the morning. The afternoon came, and as we were at tea, he renewed the former subject, and almost in the same words; to the which I returned the same answer I had before, yet I found my heart quite free and open: so that taking up Christ the subject, I went on to express how he is received into the heart by faith. I went on to speak of Christ the object of faith, and faith the act of the mind on him. I attempted to illustrate this, from some passages of the 15th chapter of John; where our Lord speaks of himself as the vine, and his members as branches in him, the holy making vine; that the branches communicated nothing to the vine, they received their all from it; so neither did faith add any thing to Christ and salvation, it received its whole from him. I also mentioned these words, to give light into the subject—*But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*—2 Cor. iii. ver. 18. As I was in the pursuit of my subject, the person cried out—*Stop! let me take in what you say. Why, then faith is nothing more or less than a right apprehension of the subject, and receiving the same into the mind.* To this I replied—*It is neither more or less.* To which he rejoined—*But when I think so, a variety of things crowd in upon my mind, and fill me with fear, lest I should be wrong, were I only and simply to exercise my mind on the same, and not reflect on other particulars.* I said—*It is with you even as you have expressed: yet all this is unbelief, and the devil, to which you should not give place. You are in and of yourself apprehensive the subject stated is too simple. You want something in yourself to encourage*

you to act faith on the subject set before you in Christ: this you are not to have. Trust in Christ alone, without you, for salvation, and in so doing you will have the whole book of God, and all from Genesis to the close of the Revelation, to encourage and strengthen you in the same. It pleased the Lord so to shine on the opening of this subject, concerning how Christ is actually received into the understanding, heart, and conscience, in a day of the Lord's power, that he was in an instantaneous manner brought into open, manifestative, influential gospel liberty. He believed in Christ; he rejoiced in Christ; he spake heart-warmingly concerning him; he enjoyed all night and the next day, which was the Lord's day, a real jubilee in his soul: he was from henceforth one of those who looked simply, and trusted wholly on the person, blood, and righteousness of the Lord Jesus Christ for the whole of his salvation. He lived several years after; yet he never lost, or forgot his object, Christ, nor his salvation finished by the Lord Jesus Christ. His life was a life of faith on the Son of God. In the whole course of my ministry and conversation, as it becometh the gospel of Christ, I never witnessed any instance like unto this: it was really a resemblance of what is recorded in the 16th chapter of the Acts of the Apostles, in the which you read of the Philippian jailor, who brought *Paul* and *Silas* out of prison, and said—*Sirs, what must I do to be saved?* And they said—*Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord; and he rejoiced, believing in God.* All this was effected in his believing in Jesus. So it was in my friend also. I have had many blessed seasons of communion with this person, on supernatural views



and communions of, and with our Lord Jesus Christ. He was acknowledged by all around him, and knew him, to have been with Jesus. He fell asleep in Jesus, at the appointed time, with holy confidence and composure, and great honour was done him by the person who preached his funeral sermon. This I have nothing to do with. Whilst I was in and out at his house, and Boskenna, and Helstone, so it was, a church at Truro requested me to come and give them a sermon. I did. They then gave me an invitation to spend one Lord's day with them: this I also did. On the following evening I preached again unto them from these words—*I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*—Galatians ii. ver. 20. I sat off from thence for Boskenna, with an engagement to return back to Truro, to make a trial of the people, and they of me, for six months. This I accordingly did, and began my preaching to them on the last Lord's day in August, 1783.

As to set forth the whole I knew of Christ, and the Father's love in him, to his people, was the very delight of my soul, so I was on the great articles of the essential truths of the everlasting gospel; nor did I pay the least respect whether I, or my preaching, were acceptable to the hearers or no. The Lord was pleased to lead me on with an high hand. By degrees light shone forth on the minds of those who composed the church; so that many were more enlightened and enlarged in their knowledge and views of truth as truth, according to their own acknowledgment, than they had been heretofore, and numbers were increased. When I first came,

the number of members which belonged to the church were thirty-six. In the course of time, whilst I was with them, even with the loss of several of them by death, there were not less than ninety members; and once, almost the whole number sat down at the table of the Lord together. The church was Independent: it was well constituted, and rightly settled. It had officers who were eminent. There was a very good agreement with each other: they were very acceptable to the people: they were very highly respected by them, and were also well esteemed by those who did not belong to the church. For my own part, I knew not enough of church matters to undertake any hand in conducting church affairs. I was very willing to preach and expound the scriptures: accordingly I preached on Lord's day morning and evening; expounded a psalm, or chapter, on Tuesday evenings; preached on Wednesday evenings; and went in the country, and preached, as occasion served, at such times as I was not called upon by my own people. We were very comfortable and happy. They had their trials as a church. I was happy in bearing a share in the same with them. The first new year's evening I was with them, I preached from these words—*For the Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people.*—1 Sam. xii. ver. 22. The church went on professing great satisfaction in my ministry; therefore, having in several church meetings besought the Lord to send, and bestow a minister, who might be settled as pastor over them, they concluded it was answered in my being with them; therefore, by the full consent of all the church, a written call was given. As I viewed and reviewed this, and likewise besought the Lord to be



directed by him, I addressed one of the members, saying, "Should I accept of your church call to settle amongst you, I will have nothing to do with your church matters. I will not be at your church meetings; to receive members, nor to reject them; to pass censures, or administer any reproofs. If your officers will undertake the government of the church, and it be acceptable unto the people, and will be contented with my preaching and celebrating baptism and the Lord's Supper amongst you, I think I shall have no objection to accept of your call, and give up myself to you." The reply was—"If this will suit you, and you will be pleased to give up all church matters to the guidance of the deacons, it is what will suit us most completely." Upon this being made known, one of the deacons waited on me. The subject was renewed, and it was agreed unto; only the officer said, "We shall be glad of your advice at all times; and doubt not, on our waiting on you for the same, you will freely give it." I answered, most assuredly I would: nor had we ever, any of us, the least mistake on any of these matters. I would here observe, the church I am speaking of was at that time very correct. They were very jealous of their independency; I perceived this. I knew very little of church government, and order; therefore I was certain it would be to undertake what I had no proper knowledge of. I also considered it might be the case, one and another might in time come forward to join the church, professing they were awakened, and brought to know the Lord under my ministry, and I might want the church to receive them, whilst it might not be acceptable; therefore, by my having no concern with any of these matters, I should be at peace myself, and the church also; and so as it respected church cen-

sure and rebuke, it appeared the church and officers were more likely to understand the propriety of their own acts, in such cases, than I a single individual. One thing I have to remark to the honour of the officers of the community I am speaking of; it is this—in their wanting me to settle, they never once mentioned what stipend I was to have; they only said, *they hoped they should be able to provide for me*. So there was no excitement, one way or the other, for sordid and selfish views; nor had we, in the whole term of eleven years continuance with them, the least uneasiness on account of money, the Lord be praised. I had not been but a few months with them, before I received their call, and accepted the same. The only difficulty now remaining was about when, where, and how I should be ordained. The church was not a baptized church, yet it was not at enmity with baptized people, nor with the ordinance. Some of the chief of our church were interested in the person and friendship of Mr. *Philip Gibbs*, of Plymouth: he held mixed communion; to him, therefore, one of our deacons wrote, concerning my ordination. He, in reply, said his fellow-helper and assistant would very soon be set apart by ordination, to assist in the whole worship of God. And it might be, such as would be there on the occasion might or might not be so kind as to ordain me. As the time drew near, and the time fixed, and persons also, a preparation was made by the church at Truro. I drew up my confession of faith. Two deacons, with a very valuable member, were fixed on by the church to go with me to Plymouth: we got there on the Monday evening. One of the deacons, and myself, were very kindly received by Mr. and Mrs. *Gibbs*, and were both entertained and lodged in their



house. We were informed who were expected, and to be exercised: Mr. *Caleb Evans*, of Bristol, he was afterwards Dr. *Evans*; Mr. *Thomas*, of the Pithy Meeting, near St. James's church-yard, Bristol; Mr. *Day*, of Wellington. The person to be ordained was Mr. *Isaiah Birt*, as a co-pastor with Mr. *Gibbs*, and he preached at the meeting in Liberty-street, Plymouth Dock, and also at, and with Mr. *Gibbs*, at Plymouth, and for some years after he preached at a meeting in Morrice's-square, Plymouth Dock, and at the present time he preaches at Birmingham. On the evening previous to the ordination, I was called before these gentlemen; Mr. *Caleb Evans*, Mr. *Thomas*, Mr. *Day*; Mr. *Gibbs* introduced me. The subject having been expressed, the confession of my faith was called for. Mr. *Evans* read it first, silently to himself; this done, he expressed his approbation of it, and expressed freely he should by no means object against my ordination. Mr. *Thomas* then read it, silently to himself; then he expressed his approbation of the same, with a hope the Lord, who had enabled me to give forth such a confession, would keep me in the same. Then Mr. *Day* read it to himself, and he also said he approved of it likewise; then Mr. *Gibbs* said, with a great deal of good nature, he had read it, and most heartily approved of all in it, as to the substance of the same: so it was agreed upon I should share in the solemnities of the coming day. Which being come, Wednesday, September 15th, 1784, we were all assembled at the Baptist meeting-house, in the Pig Market, where Mr. *Gibbs* then preached; and the service was begun, carried on, and closed with a great deal of devotion and solemnity. It was conducted as follows, and performed by the follow-

ing persons, as they are to be mentioned in the several parts in which they exercised themselves:—

The service was begun by Mr. *Robert Reading*, of Chace-Water, Cornwall, near Truro. He was a neighbour, and had been with the people with whom I was now to be settled over; it was therefore acceptable to all that he should take part in the present service, which he begun thus:—He went into the pulpit, and read the 132d Psalm, and part of the 4th chapter to the Ephesians, from the first to the end of the sixteenth verse. He then prayed; and Mr. *Penn*, of Kingsbridge, gave out a hymn suited to the occasion; this being sung, Mr. *Evans* opened the business of the day, which being completed, Mr. *Gibbs*, the pastor of the church, spoke by way of address to his church, with so many instructions as he thought necessary to myself, and the representatives of the Independent church, over the which I was now appointed; all which were most truly acceptable to us. Then the questions were asked, and answers returned as customary on these occasions. Then Mr. *Birt* spoke out, and gave publicly, before all present, his confession of faith. Mine was not called for. Mr. *Evans* gave the congregation to know, himself, and the other ministers, had both seen, and read the same, and approved of it, but it would take up too much of the present time to repeat it; then Mr. *Birt* and myself were ordered to kneel on chairs brought for that purpose. Mr. *Gibbs* prayed the ordination prayer; laid his hands on both; so did Mr. *Evans*, and Mr. *Penn*, the other ministers did not; they all did on Mr. *Birt*, he being a Baptist, which I at that time was not. This being finished, we rose from our knees; these ministers took us by the hand, and wished us good luck in the name of of the Lord; then Mr. *Evans* gave the charge. The



words were as follows—*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*—2 Tim. ii. ver. 15. Then a suitable hymn was given out, and sung; it was the 10th hymn of the first book of Dr. Watts; then followed the sermon. This was delivered by Mr. Thomas, from the scripture following—*Submitting yourselves one to another in the fear of God.*—Ephesians v. ver. 21. Then an hymn was given out, and sung; after which Mr. Day entered the pulpit, and prayed, and closed with the benediction, and thus the solemnity ended. The ordination prayer, the charge, and sermon, were all most admirably suited to the occasion. All of us dined together at Mr. Gibbs's, at his own charge, at a very elegant table, well supplied, by means of which we were very comfortably refreshed. On the evening of the same day we were all assembled at the meeting-house, in Liberty-street Dock, to hear Mr. Day. His text was as follows—*And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*—John vi. ver. 39. On the next day, my friends with me sat off for Truro, and arrived the same evening in perfect peace and safety. Thus far the Lord had helped us. The confession of faith was read in our place of worship on the Lord's day following. Copies of it were sent to several friends, at various distances. At the request of Mr. John Pinsent, he, at his own expense, caused it to be printed, and gave the same away. It is now *verbatim*, as it then was, in a volume of my printed works, entitled, '*Miscellaneous; comprising Exposition, Paraphrase, and Comment, on various Parts of Sacred Writ; the Author's Confession of Faith, previous to Ordination,*' &c. This republica-

tion was many years after the first delivery of the same. The church of Christ at Truro, to which I then belonged, had it inserted in their church book, that it might be a standing memorial of my faith at that time; and also of what their faith then was, when I was ordained as their minister and teacher unto them.

There were two complete Lord's days between the day on which I was publicly invested with office power, and the first Lord's day on the which the Lord's Supper was to be celebrated; this was October 3. The last Lord's day in September, prior to this, I preached a preparatory sermon to the observance of this holy institution, from the following words—*For I have received of the Lord that which also I delivered unto you—That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner, also, he took the cup; when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.*—1 Cor. xi. verses 23, 24, 25. I went through each particular, and observed, I had in reserve a scripture equally as suitable to the subject matter, and would make use of it on the coming Lord's day. The Friday being come, we had a church meeting on the evening of the same. On the Lord's day morning I preached on this scripture—*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.*—Ephesians v. ver. 2. In the afternoon I celebrated the Lord's Supper with them: all was very acceptable. I did not conceive on this I was got rightly and scripturally



into the nature, use, end, and design of the institution, therefore I studied it. And as every first Lord's day in the month, in the afternoon, it was regularly attended unto, as an act of worship, so the church, every Friday evening which preceded it, met, and I with them, and none but members were admitted: so I used to take a scripture full of Christ, and expatiate on the person, love, sufferings, and death of our most adorable Lord. This was kept up for eleven years amongst us. On the 28th day of October, in the succeeding month of my being ordained, I was married to Mrs. *Mary Randall*, the widow of Mr. *Joseph Randall*, of Truro, deceased. She was a member of the church, and had been for years, so that I was now settled indeed! It was by no means a burden, in point of income, to the church, as my wife kept a school, and she maintained herself. I had thirty-six guineas per annum from the church; this I had brought me regularly. I received nine of these at the end of every three months. I always, on the receiving it, gave it to my wife; nor did I ever, by any means, break in upon the same, nor on any of her's, so that we never had any altercation on these subjects. I do not say we had not on others. It is remarkable, so it was, I dreamt I was married to this person, when at the same time I had not the least knowledge of her; it is also as remarkable, I had not the least recollection of the dream concerning this, for some time after the marriage was past; and when it recurred to memory, then the whole, save one single circumstance, had been realized; it only differed in the room we were chiefly in. Being thus settled, the church found the place of worship we met in was too small; there were therefore many church meetings on this subject: and it came to this—a place must

be obtained—an house must be built—the expense must be estimated, and also how it was to be defrayed. The church, as such, had fifty pounds church money. One of the deacons would give out of his own purse fifty pounds; one member twenty pounds; others sixteen pounds; others ~~ten~~ pounds; yet all was not sufficient to cover the expense; it was therefore agreed upon to borrow two hundred and fifty pounds, on interest of one of the members, at five per cent. and pay it as it could be spared. This was agreed unto by the lender also. And through the good hand of our God upon us, I lived to see the whole of this refunded, both interest and principal, and the church completely set at liberty, and possessed of forty pounds church money, for which I shall always be thankful to the Lord.

In the course of the year 1785, on August 20th, my father died at Honiton, and was buried August 23, aged 68. The new meeting was built. It was called '*Ebenezer, the Stone of Help; or, Hitherto the Lord hath helped us.*' We were to enter it. The last text, therefore, I preached on in the former meeting, was as follows—*And he said, 'My presence shall go with thee, and I will give thee rest.'*—Exodus xxxiii. ver. 14. On the next Lord's day we entered into the new meeting, and my text was—*And the name of the city from that day shall be, 'The Lord is there.'*—Ezekiel xlviii. ver. 35. The place of worship, called *Ebenezer*, was opened in the month of November, about the middle of the same; and the first Lord's Supper we observed in it, was on the first Lord's day in the month of December, 1785. Our days and evenings for worship were Lord's days, morning, afternoon, and evening; not that I was expected in the afternoon, as the church on the Lord's



day afternoons formerly used to read sermons; Tuesday and Wednesday evenings, the one was for a comment on the scriptures, the other for preaching. On the Friday evening before the Lord's Supper, we met; not for church matters; no, the church would not admit any member the week before the table was to be spread to commemorate the death of Christ; so that our meeting on the Friday evening was wholly to have such a subject as might fit, and fix our minds on what would become us to be deeply conversant with at the time of the administration. The members were very fond of their deacons reading sermons to them. *Dr. Gill* was their first favourite; *Mr. Romaine* was next. As they came more into an acquaintance with me, and often were taken with some particular sermon I might have delivered to them, I was requested to write it out, that they might read the same when I might at any time be absent from them. This I most cheerfully did, and they put an honour on them by reading the same. At the request of the principal officer, I drew up some short discourses, to be read before the administration of the Lord's Supper; supposing I should not be at home, on the preparatory evening, as I was called out to other places when I had finished with them on Wednesdays. I visited Feock, St. Mawes, Portloe, St. Columb, frequently; at times Penzance, Helstone, Boskenna, and have often preached and celebrated the Lord's Supper in these places. At times I went to St. Austle, Bodmin, Launceston, &c. so that I was fully employed: for when I was at home, then I was more fully engaged in writing. Many blessed and supernatural intercourses and visits I have been favoured with, in an intellectual manner, in my secret retirements; so as to have most

blessed apprehensions of the Father's everlasting love, the person of Christ, his love, and great salvation; the person, love, and consolations of the Holy Ghost. I have known what it hath been to be as fully exhausted in pouring out my soul before the Lord, in private prayer, as I ever was in preaching. I have in writing, and reading, been quite fatigued. The Bible, Dr. *Goodwin*, Dr. *Gill*, Dr. *Crisp*, with Mr. *Stephen Charnock's* works, these were my favourites. It was quite my trade and business to understand them: I was as intent on this as any one could be to learn a trade. I did not read any of these that I might know Christ: I knew him, and my interest in him, and the blessedness also of having real, spiritual communion with him, many years before I knew any of these great men, or had even heard of their works: but I read these, that I might the more rightly understand my own subject, and be the more capable of setting the same forth to greater advantage to such as I had to preach unto; nor did I ever want to conceal from others the names, or writings from whom I had been gathering. Things going on thus, the old serpent called the devil began to stir up, and shew his teeth: this he did towards the people, toward me, and the venom was most awfully expressed against the doctrines of Christ. The people were the worst which could exist. I was an infamous man to preach to such. As for the doctrine preached, it was nothing but Antinomianism: this was spread far and wide. The Lord be magnified, we outlived all these false charges for a season, and gave ourselves no concern about the same; yet as a continual dropping weareth away the stones, so there were seasons when these things had, and made their impressions on us. Sometimes the Arminians



would be full of their invectives against the doctrines we held ; yet in spite of all opposition, the word of God grew and prevailed. Our meetings were graced with the Lord's presence. When on the first month, throughout the months of the year, we met together at the ordinance of breaking of bread, there was a great display of Christ's majesty and glory evidenced in the midst of us, and the Lord was with us of a truth. All this continued for a long season. I was borne up amidst the storms mentioned, even to the admiration of the people ; yet as every cause will produce its own effect, so we were from time to time greatly diminished in the number of hearers, so as that we were, in number of members, beyond any church in the whole county ; whilst in number, as it respected those who attended with us, less than any : this our enemies saw, and were the more disposed to vex us ; yet even this I was carried above, and beyond. My one grand end was the exaltation of Christ ; therefore could I be but led to such a text as would require the exercise of all my spiritual faculties to be fully exercised in opening and explaining the same, it was sufficient for me. I was well pleased ; not with my own performance, but with the truth contained in the subject : yet even here I was again and again most severely mortified ; those who should have encouraged me, and strengthened my hands in God—coldness, lukewarmness, darkness, and sloth came in upon the whole community. They ceased to have that mutual love for each other they had for years been expressing ; evil surmisings and jealousies increased and prevailed. I had no comfort in my own house, nor in the friends. Many a time called I upon the Lord. I would write to the church, begging they would admit me to leave them : to this the reply would be—no ; yet

it was always complained of that the work of God was not going on with us as heretofore; conversion work was stopped; that I preached above the capacities of the people. Alas! I had scarce any people but such as professed the knowledge of the Lord to preach unto. I knew my gift was peculiar; nor could I alter it, neither could I bestow the Holy Ghost upon the people. I went on thus, in and under these mortifying circumstances, for some years, take the whole together. Once I remember, in secret prayer, the Lord gave me the following word—*O Israel, thou shalt not be forgotten of me.*—Isaiah xlv. ver. 21. The distresses of my poor mind, for some few years at Truro, cannot be conceived by any: I am sure I cannot express them, yet I most truly gained spiritually by them. I was alone supported by supernatural gospel truth, and apprehensions of God's free grace in Jesus Christ; and these subjects connected with the same, as led above, and beyond all considerations of the fall. Thus for what the Lord did for me secretly and imperceptibly in my own mind, I was hereby more and more dead to myself; indeed I was in such circumstances as to be a martyr. I would write to the principal officer of the church, for him to lay my case before them, requesting they would give me up, and no longer look on me as their own minister; that I thought this would be satisfactory to their minds, as it would also to mine, as then they would be at perfect liberty to choose a minister for themselves; neither would they have to look on me as their hindrance of partaking of greater good under a fresh ministration: adding, if they would thus act, I would not leave them, nor cease to minister amongst them, until they should be comfortably settled in one to their own satisfaction. Yet all this



must not be complied with. My wife would sometimes, when witness of the great distress of my mind, say, she thought I could not bear the load much longer. I perceived I might go if I would, but I must make it my own act; this would give them occasion against me; I wanted it should be their's, and would say at times my views of it; adding, I fear they will push me so contrary to my will, as to force me into it. Every thing, person, character, circumstance, and all which concerned me, was criticised upon. I was ill, very ill; I kept my bed. The doctor told me, that from the state of my pulse he should not wonder if I should have a stroke of the palsy, or be seized with apoplexy. He applied a blister, it had no effect; another was put on, and it rose, and this was kept open, so as I was almost exhausted. After some weeks, not being better, I was conveyed to Penzance, and Boskenna. This made way for the whole misery, of which I have been speaking, to be brought to a point. I was at Boskenna ill: I knew what might be expected to be acting at Truro: I requested such things might not be too closely pursued, but rather be mitigated. This in three letters was intreated for, with intimations of the fears my mind was possessed with. I wrote full of simplicity. I kept no copies. All I wrote, such was the disingenuity of the people, the whole is distorted. All is turned against me; my own wife joins with these. So that on my coming home, and preaching, I found a complete mutiny against me. As oppression makes a wise man mad, I got off for Penzance and Boskenna, on the Tuesday morning, with a very broken heart; and from Penzance, saying, I would never enter Truro more. This was immediately acted upon; and I was pronounced in their church meeting as no longer be-

longing to them. The cruelty of all this I felt; it reached even to my soul. These were some, and but a bare outline of what befel me at Truro, the smart and bitterness of which I felt for many years after; nay, even to the present moment of writing this, can I do it without peculiar sensations, as it brings to my remembrance what I then, and there, and in consequence thereof endured. I would scorn to express myself on this subject, in favour of myself. Facts are stubborn things. It is all past. Many, even almost all of those who acted their part in these things, are long since gone off the stage, and I doubt not are in heaven: but this does not exonerate them from being what they were in this matter. I was now removed from Truro, but my wife was there. I propose to visit Truro at such a time, if the Lord will; and also to preach at Ebenezer, and take my leave of the people; and also if I could be of any use in procuring a minister, or writing to such, and make any interest on their behalf, I am most heartily willing, and at their command so to act. All this is set aside, with saying, if I dared ever to enter Truro more, such an one would pronounce me a liar.

I will now give a view to the reader of my narrative, how it came to pass I wrote the letter I have referred unto. The overwhelming sorrows of my mind, with my supplications to the Lord, during my recess at Boskenna, I will not disclose; suffice it to say, I began to think the Lord would permit me and my complaints to sink before him; that the reports concerning me would be received with implicit confidence; and that as it had respect to me, and my matters, and the church's prevalence against me, the Lord would it should be so. therefore *my hope and my strength is perished from the Lord.*—Lam. iii. ver. 18. Thus I began to give my case



up as a lost one. I speak not of salvation, but on the present subject. One Lord's day morning, in the month of January, very early, I awaked out of sleep with these words—*Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?*—Isaiah xl. ver. 27. The words were as spoken by the Lord to me. They exactly suited my case, and what had passed in my mind. I found some real relief from them, and reasoned out of them the propriety of writing once more to the church: I, making no doubt of the present impressions I now felt, it must be of the Lord. I made this known, and asked my friends advice. One of them said, Do not write by any means. They have misinterpreted all your former letters: I have seen all you have written, and am sure their behaviour cannot be the effect of what you have written them. It must proceed from some other cause, which they conceal. Notwithstanding all this, I thought I would not consult flesh and blood, and drew up my letter, and sent the same. It was received by the person to whom it was directed, and read by him to the church, yet it found no acceptance. The officer was so disappointed, he from thenceforth withdrew from the same, as he judged their procedure as acts of cruelty towards me. He secured a pulpit for me; invited me to preach in it at such a time. For my own part I was unwilling, but could not resist the importunity of the few friends which remained in love and affection towards me; so I went at the time appointed; was very kindly received; preached a few times, and then returned to Boskenna. After a season I was requested to come to Truro, and preach in the same place. Then the old people who had cast me off, asked me to preach at my old place: I did so, and after that again and again.

At last it came to a request concerning my administration of the Lord's Supper to them, which I did ; and it looked as though many of them would gladly have had me reassume my old original throne, as I had done. This I would not, for fear of consequences. Some who did not altogether approve of me, when we were all together, before any outward breach took place, was evident took themselves off, and joined elsewhere. Now being set at liberty as described, I preached here and there, as opportunity offered : yet the malice of the enemies pursued me, so that my trials were many, as caused by the strife of tongues. Many trials, having no certain dwelling-place, ensued. Some very peculiar trials, arising from the spirit of envy, I was exercised with. This led me to take notice of what *Solomon* says—*Wrath is cruel, and anger is outrageous; but who is able to stand before envy?*—Proverbs xxvii. ver. 4. Many persecutions for the truth's sake, and in consequence of the reports which had been spread abroad concerning me, followed me for a long season, go whither I would, yet the Lord's goodness was evidently towards me; and I lived down, in a very great measure, the slander of my enemies, by letting them say what they pleased; being well persuaded the virulency of their tempers would, in the issue, fall upon themselves. And at times, the Lord was pleased to give me so to consider, that all these things were so many parts of my conformity to Christ, as gave me again and again very sensible relief.

I now end this very long section. It is, in the close of the same, a very sorrowful one. The Lord be praised for bringing me out of these distresses, and it is very certain I shall never be in the same circumstances any more. I do not mean to insinuate that I passed through what I have related as a perfect saint. No, I did not;



sin and corruption, impatience and murmuring, many a time prevailed. I found oppression maketh a wise man mad: and whilst I do not put myself down as a wise man, I certainly was very sorely and grievously oppressed, almost to madness; so that I suppose, had I not been taken off dwelling upon it, the same would have been too much for me. May I not here quote the words of the apostle, and say to any who are in any measure, or have been in a measure in somewhat like cases—*Brethren, or brother, let no man be moved by these afflictions, for yourselves know that we are appointed hereunto.*—1 Thess. iii. ver. 3. The following words, in the midst of all the broil and confusion I have been mentioning, used to be very supporting to my mind—*Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought; for I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.*—Isaiah xli. verses 11, 12, 13. So it came to pass, that the most valuable of these persons were reconciled to me. They bestowed the Lord's blessing on me; received me into their houses; were sorry for what had been too hastily done; and I have been with many of them at the Lord's table since, and have also outlived them; all which I ascribe to the praise of *Him, whose name is Jehovah of hosts; who is wonderful in counsel, and excellent in working.* May the Lord, if he please, favour the recital given of my sorrows, trials, persecutions, which heretofore befel me, to the leading the reader to consider the apostle's words concerning himself—*But thou hast fully*

*known my doctrine, manner of life, purpose, faith, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me; yea, and all that will live godly in Christ Jesus shall suffer persecution.—2 Tim. iii. ver. 10, 11, 12.* The Lord bless, if he please, the reading of the account given by me. Amen.

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SECTION VI.—*How, and by what means I got to London, and was introduced to one, and to another, so as to be a Preacher of Christ there. I have now been at Shoe-lane, or rather at the Chapel in Printer's-court, almost Seventeen Years. In this Part there will be a variety of Particulars.*

TOWARDS the close of the past Section, an account was given of some unpleasant circumstances which took place at Truro, the effects of which continued for a long season. I was driven from the church to which I then belonged; from my wife, and from my house. The church would not be reconciled to me; my wife would not maintain me, neither would she admit me to try if I might not be useful in assisting her in the school; neither was she pleased I should remain in the house with her, or in the town. One reason for this seemed to be, that my friends might have no opportunity of having intercourse with me. Such was the enmity expressed towards me, that my character, which before had stood fair, and clear, was blasted. The worst of things were said: and whilst some of those persons in the church,



who stood very high in repute and estimation, neither believed, neither would they have uttered these things of me, yet the virulency of their spirits at the time here referred unto, was such, they were pleased that some of the base people should say so and so. And pray what did they say? Why that which follows—that I had left my wife; that I was run away from the church; that I was a glutton, and a drunkard; that I was insane;—and this ran like wildfire, here, there, and elsewhere. I had never before been at any time, or place, or amongst any people slandered thus. If I had been insane, it was enough to drive me beside myself; but the Lord be praised, I was not. Reader, whoever thou art, believe me, the story is too painful for me to give any other than a brief account of the same. I therefore will leave it as well as I can, and proceed to give thee a further sketch of my own life. The circumstances being as I have related, and I had not ten pounds of my own, I went back to Mr. and Mrs. *Paynter*, at Boskenna, requesting the favour of their protection, until some door might be opened for me. They were my friends. They very kindly received me: thus they shewed the kindness of God unto me: and having a little son, of about five years old, I made an attempt to teach him to read. I laid myself wholly out for his benefit and instruction: the Lord most evidently blessed the same. The little one increased in his reading. I loved him, and led him through the whole Bible in the course of a few months; then his parents were so well pleased, as to have an increasing esteem for me, and we were very happy in each other. Whilst this was the case, I went to Truro again and again to see my wife, and preach at a meeting there. I had not stood up in my own self-defence. The people

who had expended themselves in saying too much against me, had tried twice over to have preachers, and had two, one after the other, on trial; they found it did not suit, so they became a little more cool and moderate: an item, therefore, was dropped by some of them, to ask me to preach to them at such a time; I said I could not, because I was engaged; but if they pleased, I would at such a season. This was so far acceptable, that it was given out, and my text was as follows—*There went virtue out of him, and healed them all.*—Luke vi. ver. 19. So after this, I was again asked to preach at their meeting, which I did, over and over again, declaring I would never be restored to them, so as to belong to them as heretofore; but so long as I should remain at Boskenna, I would do any thing to shew my good-will towards them. This pleased some, and it confounded others. I remained with Mr. and Mrs. *Paynter* long enough to educate their two sons, so as to fit them for further learning. In the whole space of being with them, it amounted to almost seven years; not that I was a whole year, at one time together, at any period all that time; no, it was at times three months, at other times more, at other times less; yet the going in and out as to a friend's, and to an asylum, was for the whole of it, nearly, if not altogether, the term I have expressed. Whilst I lived at Truro, long before any mistake, it was conceived I had a right to two months in the summer, so that I might leave the people, and go whither I liked for such a space. I had done so frequently: they were agreed in this: they were well pleased it should be so. It never gave us any uneasiness; so that one season my wife went with me, and we went from Truro to Bodmin, from thence to Launceston, from thence to Oakhampton,



from thence to Moreton, and from thence to Exeter, and back again to Truro; all this was well. At another time we went from Exeter to Bristol, from thence to Bath and London, from hence to Guildford, Petworth, Midhurst, Chichester; here we stopped a day or two: and the Lord's day being past, we set off on the Monday for Portsmouth, from thence to the Isle of Wight, and slept at Newport; we returned the next day, and got to Exeter; there my wife found a comfortable party, with whom she set off for Truro, I went to Moreton, and got home by the end of the week; all this was without the least displacency betwixt us and the church. I only insert all this, to make way for the following observation—that these things made way for my going once a year into Devon: so as sometimes I should be at Plymouth, and Dock, only as a bird of passage; sometimes at Moreton, at Exeter, at Mary Church, and sometimes at Modbury. When I was in a state of exile, concerning the which I have given an account, some who really loved me in Christ, who had tasted my ministerial gift, and were truly sorry to be deprived of the same, did not like my retirement; they thought, let my real communion with the holy, blessed, and glorious Three, in the Incomprehensible Essence, in the person of Christ, God-man, be as it might, this could by no means be of any public use to the church and household of faith; it must be by the open ministry of the word, and in setting forth the mystery of the gospel. They well knew my spirit, and my pocket: it was therefore conceived, if I would give assent, and consent to the same, they would get a small volume of my writings published, and apply to the Reverend *Thomas Wills*, of Spa-fields Chapel, Islington, to recommend it, as this

might be the means of making me known, and be some opening to a place for the exercise of my ministry. Accordingly, the book was prepared. It was sent to Mr. *Wills*, who very readily undertook writing a Preface, &c. It bears the following title—*Discourses, designed as preparatory to the Administration of the Lord's Supper; with several Sermons, on various Texts of Scripture. Published at the request of some Friends. By Samuel Eyles Pierce, late Preacher at Ebenezer Meeting in Truro, Cornwall.—Thy name, O Lord, endureth for ever; and thy Memorial, O Lord, throughout all generations.—Psalm cxxxv. ver. 13.* I went from Truro to Chard, and divers parts of Somerset and Devon, for subscriptions. Many were so kind to subscribe, and very many would not; yet so it came to pass, there was money sufficient to cover the expense of the publication. The price proposed was four shillings; we found three and sixpence would be sufficient, therefore it was returned back to such as paid four shillings. It came out January 1, 1796. The books went off; hereby I was the more known. So it was, I used to be asked up out of Cornwall, at times to visit Moreton, Ashburton, and Mary Church. On my return, it used to be the case to preach at some obscure place or other, at Plymouth Dock; then go off to Launceston, from thence to Bodmin, St. Columb, and on to Truro; and from thence, after having preached a sermon or two, to set off for Boskenna. Since I entered on the sixtieth year of my age, I have walked from Truro to Penzance, which is said to be twenty-eight miles, at one time, without sitting down. I do not mean it was the only time I walked from Truro to Penzance, nor do I mean I have not walked more miles in one day since—but I



say, I walked all that way once since I was sixty years old in one day, without sitting down once for one single minute. As by being known in Devonshire, so it was, that I received an invitation from Kingsbridge, from the deacon of the Independent church in that place, to come and preach to that people. He informed me the minister was about to leave them; that the time was fixed; and the minister was also informed of the invitation given me, &c. I obtained leave of Mr. and Mrs. *Paynter* to act, with respect to the request, as I thought fit. Having therefore prayed for direction, I wrote a letter, saying, I would come at such a time, if the Lord pleased; also, I would stay with them so long, and no longer, all which was carried into execution. I did not find myself in my own element. I was on subjects not suited to the capacities of the people, so I was very well pleased my continuance was but for a limited time. There was not the least mistake between me and the people. They had been supplied by Lady *Ann Erskine* with students, some of whom they were well pleased with. An application was made for one to be sent, at or about the time of my leaving them; this was accordingly done. Some two or three years before this, being at Exeter, a person informed me there was a Mr. *Joseph Parker*, who had been a hearer of Mr. *Romaine*, living at Exmouth, and would be very glad to see me. Accordingly I went from Exeter thither to see him, and was very kindly received and entertained. In the afternoon, while walking with Mr. *Parker* upon the cliff, I saw, at a considerable distance from the shore, a gentleman whom I supposed was bathing, but in such perilous circumstances, by reason of the tide's coming in, as to render his case very hazardous. I noticed this to my friend, and the

alarm was immediately given; he was removed from his critical situation, and his life was preserved. On my leaving Mr. *Parker*, he forced into my hand half-a-crown. I refused it; but no, I must have it. When I came home to Truro, I wrote the good gentleman a letter, about and concerning our Lord Jesus Christ. When I got to Exeter the next season, I made an enquiry about my letter, and if the friend had received it: the reply was, the person was removed back to London, and that was all they could say. Whilst I was at Kingsbridge, Mr. *Huntington* was at Plymouth Dock. On his return to town, Mr. *Wilkinson* came back to his people, and brought me a letter from the before mentioned friend; on the which he expresses his request, if I ever should come to London, I would call on him, &c. I had a few weeks prior to this received an invitation from a friend at Maidstone to come thither, and be between that place and Chatham, and preach alternately between them. This being settled, I was just on the eve of my setting off, when Mr. *Parker's* letter fell into my hand. I sat off for London. I was kindly received by my friends, and left with one of these the book of sermons, before spoken of, to be presented to this Mr. *Parker*. I sat off for Maidstone; preached as was proposed, and also at Chatham. I now preached at an assembly-room. This was not long convenient, so that I was removed to an old Baptist meeting-house, which was at that time unoccupied. I filled up both places according to my agreement. On my return to London, Mr. *Crutell Pierce* very soon took me under his care and protection. One evening going with him, I began to think I should like to see Mr. *Parker*. As I went forward, I went into an house to enquire if such an one



lived there. The answer was, no; Mr. *Pierce* says, *you will never find him out so*. I replied—*You don't know that*. On this came on two or three labouring men, of whom I made the aforesaid enquiry. One of these gave me a description of the person, and also where he lived. On which Mr. *Pierce* said—*Had you mentioned the name, I could have led you to the place immediately*. So we went forward together, and were kindly received, with an invitation to come again; and so I did: and nothing would do, but I must some time or other be introduced by him to a friend of his, he being persuaded it would be of advantage to me. The person was *Thomas Bailey*, Esquire, in St. Paul's Churchyard, No. 8. At a convenient season, Mr. *Parker* introduced me to this gentleman. We dined with him; he gave me a guinea. After which my friend introduced me to Mrs. *Neal*; she took some pamphlets of me, and gave me half-a-guinea. Some short time afterwards, Mr. *Parker* conducted me down to Stockwell-green, and introduced me to Mrs. *Bailey*. There was a small meeting near, in the *Washway*, so called, and there I preached the same evening, on these following words—*Behold the Lamb of God, which taketh away the sin of the world*.—John i. ver. 29. This was towards the close of the year 1796. By means of Mr. *C. Pierce*, and Mr. *Mead*, of Cannon-street, I was introduced into several pulpits. At the instance of Mr. *Parker*, I went again to Stockwell, and preached there on a Lord's day. The next evening I preached at a school opposite Mr. *Bailey's*. The words of the text were—*For it is the blood that maketh an atonement for the soul*.—Leviticus xvii. ver. 11. The following day I left Stockwell; and in the course of the same week sat off from London, and

got safe to Truro; and had to say—*Good is the will of the Lord concerning me.* Soon after this, I received a box, which came from Mr. *Pierce* and Mr. *Mead*, in which was contained a piece of cloth for shirts, several pair of stockings, a very handsome new hat, three volumes of Mr. *Rickleton's* works, and Mr. *Romaine's* Letters; as they were published with his other works, and these Mr. *Parker* had obtained of Mrs. *Bailey*, as a present from Mrs. *Bailey* for me, all of which was very acceptable. Soon after this, Mr. *Parker* died. From what had been said, and also written, I had an expectation of being called back to London. I gave my wife and friends my apprehensions of the same, and exercised myself accordingly. In the month of May I received the invitation, and thither I went; yet I found myself in a singular circumstance, so I made an effort to set off, and accordingly left my friends, and went to preach at several places in Surrey and Sussex. I went to Lewes, Oat-Hall, and other places, and returned back to Stockwell; from whence I went down to Chatham, to Tunbridge, and Tunbridge Wells, and back again to London. Every thing went against me. No one of those, by whose invitation I came out of Cornwall, stood firm to the things they had proposed. I saw, and felt this; and only wanted to leave town without expressing myself as I really felt; but I was too much affected to carry myself altogether without shewing my displacency. It is true, as the phrase is, I was franked up and down, yet this was no satisfaction for the mortification which I had received in my own mind. I went off from London the latter end of December 1797, and got into the west; and then and there told my friends what I had met with, and that I never intended to go thither again. I often



received letters concerning my coming back to London ; but no, I would not. Thus I remained nearly, if not altogether inflexible, for nearly two years ; during which I went on to preach at Truro, and celebrate the Lord's Supper, and make some excursions in the county, and at some seasons out of it. In the year 1800, on the first day of August, Mr. *James Paynter*, of Boskenna, died ; I was therefore the more needed there, to look after the dear boys. I found, by observation, the Lord did not leave me without witness of his making use of me, if not for the soul, yet in various cases for the body. I have been cast here, there, and elsewhere, and in many cases to the grief and wounding of my own mind ; yet have afterwards found something hath been said, from whence an occasion hath been given for doing good ; as at certain seasons, it has been a mean of hearing and reciting the distresses of fellow mortals, and suffering saints, so as to have redounded to their advantage. Yea, I know by proof and experience, that persons despised, and not very acceptable to saints as saints—yet even from such, the Lord will get himself a glorious name of praise. And so it is, and from time to time I have had full proof and evidence of this ; yet I will forbear to witness and corroborate this : I rest on what is contained in the words which follow—*And base things of the world, and things which are despised, hath God chosen ; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.*—1 Cor. i. verses 28, 29. These are words of great importance : I want to have them inscribed on my heart. I need them to be so realized in my spiritual understanding, as that they may be exercised in my life and conversation continually.

About two years after the death of Mr. *Paynter*, Mr. *Wills* fell asleep in Jesus. Before this, one of my pupils was removed from me: he was sent beyond London into Essex. These dispensations in Providence gave me to consider, and expect I also should be removed; and quite unexpectedly to me, I received a letter from Mrs. *Bailey*, informing me a person was dead, and had left me ten pounds. I was quite surprised and overcome. I never had such a gift before; no, nor had I ever had such giving friends as I had found prior to this in Mr. and Mrs. *Bailey*. It was expressed by the letter, that I might either have the money sent me, or leave it until I came to town, where they should be very glad to see, and receive me. This very greatly operated on my mind; so that instead of saying, *I will go no more to London*, I left this out; leaving them, if they pleased, to renew their invitation, which they soon did, and also sent me a very handsome present to convey me thither. Mr. *Paynter* died Aug. 1, 1800; Mr. *Wills* died on the 12th of May, 1802. I was hereby more disengaged than I otherwise should; therefore setting before my wife, and Mrs. *Paynter*, my entire views of the subject, and it being so understood as to give no cause for the least uneasiness, I sat off again for London. At Exeter, as on the road for town, I had a very severe bowel complaint; my friends with whom I was, expected, as I also did, that it would soon end in death. The Lord raised me up above the malady; and I got to Chard, where I remained until I was perfectly recovered: then I sat forward on my journey to London, and came thither about Saturday noon, and got to Mr. *Bailey's*, Stockwell Green, the same evening. I had by them been before informed they sat



under the ministry of Mr. *Brathwaite*, who preached at that time in Bartholomew Close. They supposed I should have no objection to go with them to hear him on the following day. I replied, Surely no; yet I could not but inwardly think thus—*I came not to London to hear, but to preach.* I went and heard. My thoughts were my own: these I kept to myself. It was not a long space before the good man introduced me into his pulpit, on a Lord's day evening. My text was as follows—*Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory; and he shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both.*—Zech. vi. verses 12, 13. Some saw nothing in that which was delivered: others rejected it altogether; yet one was so taken with the subject, as to continue a constant hearer of me. It is to be noticed, I was, and for a good while to come, as far from any appearance of being settled as heretofore. I found an uncertain life a very uncomfortable life. It was only, as I might be introduced into one pulpit, and another, I was likely to be taken notice of, that was all. This had been of no advantage hitherto, nor did I think it would. I preached about twice at the meeting in Barbican; once at Jewin-street; thrice at the meeting at Hare-court; but it was by no means acceptable. I had an opportunity of preaching at Baker's-court, Holborn: here I administered the Lord's Supper, on a Friday evening, and was, so to say, more at home than at any of the other places. A person at some space of time from this, stepped forward and said,

There is a place opened for you to preach a Tuesday evening Lecture. There will be no expense attend it; you may be quite easy on that account: you must begin at seven o'clock, and end very soon after eight o'clock; nor will any one call you to account for what you deliver. I looked on this as very particular, and fell in with it. The place belonged to the people entitled 'The Good Samaritans.' It was in Shoe-lane. I went and preached there several times, and also administered the Lord's Supper; and it pleased the Lord, that from two persons who attended, there has been a guinea from each cast in at a time. This, with the whole collected, was left wholly with the society for their disposal, only they paid for the bread and wine; so that all this was well pleasing; all was well. I went down to Chatham, and returned back to London. I was coming on to the close of the year, and thought it to be most convenient to stop for a season, and not go on as we had, until the spring came on. I went therefore, by the good-will of a friend, to Hertford, in Hertfordshire, and preached there one Lord's day; and it was both agreeable, and spiritual. I left the place the next day for Cheshunt, and visited Mr. *Nicholson*. From him I went to Waltham Abbey; to see one whom I had known long before; from thence I walked to London; the next day sat off outside the coach for Maidstone; and the next day, which was Christmas eve, I walked all the way to Feversham. I preached at the chapel at Feversham twice the next day; and three times the day after, it being the Lord's day. I preached also the Tuesday evening, and sat off the next day for Canterbury, at which place I began the year 1803. At my return to London, I obtained leave to preach on the Lord's day forenoon for a season, at the place then belonging to



the Good Samaritan society, in Shoe-lane; so here I remained for some little time. It was my pleasure to go again into the west. Mr. *Arnott* and Mr. *Elliott* became my friends; they engaged, if I would return, they would obtain a place for me to exercise my ministry in; accordingly they obtained the meeting in Redcross-street, Cripplegate. It then was in the hands of Mr. *Wilson*, who was the pastor of the Baptist church, who met there for worship; he was to have so much for the time we used it. All was so well understood, that we had not the least displacency one with the other. I came to London, and preached there for the first time the first Lord's day in October. Here I was tolerably well attended. I preached every Lord's day in the forenoon, and on the first Lord's day in the first month; immediately after sermon, I administered the Supper. Whilst at this place, the vessels used for the bread and wine, with the flaggon and plate in which the collection is gathered, were purchased, which are now at the chapel at Printer's-court, Shoe-lane. Thus I have given a brief view and account how, by being introduced to one and another, I was by little and little brought forward as a preacher of Christ in London. Having stayed at Redcross meeting the time agreed upon, I went down again into Cornwall, for to come back again, at an appointed time, if the Lord pleased. Accordingly the same meeting was engaged. I returned, and all things were as well as we wanted them to be. Mr. *Bailey*, Mr. *Bye*, Mr. *Pierce*, Mr. *Hore*, and others, were very liberal in supporting the expenses, or it could not have been carried on; neither was Mr. *Arnott* and Mr. *Elliott* slack in helping on the same; others also contributed. We were brought to close a second season at Redcross-street: then, without any

further engagement for the same place, Mr. and Mrs. *Arnott*, and Mr. and Mrs. *Elliott*, cast it in their minds to consider if they might not obtain a place, so as to have it our own, that we might have free access unto the same, as we thought fit. The result of which was this: Mr. *Arnott* engaged for the present place in which we now worship. The place being built, Mr. *Arnott* and Mr. *Elliott* became responsible for the lease of the same, which began Midsummer 1805. I first preached in it on the first Lord's day in September, 1805, but the lease began at Midsummer; so that on the coming Midsummer day, there will be seventeen years expired of the lease. There has been a good deal of money expended on the place, which has made it to be what it is. On the first entrance on it, there was a debt of forty-five pounds to be paid for fitting it up: this has been paid. About a year after, the alterations made in the place came to forty pounds; this also was cancelled. Since that time, twenty pounds for other alterations; this has also been paid: since which a gallery has been erected, which came to sixty pounds. Many other expenses, some four, others nine pounds; and the last alteration amounted to forty pounds. When I entered that place, it was not intended it should be any other than simply to preach the gospel in, and once a month to celebrate the death of Christ. We went on thus for a season. There used to be communion tickets, and the person's name inserted, and also entered on a book kept for that purpose, with the address; so as that if it were reported to us they did not live, and walk, as became the gospel of Christ, they might be admonished, or forbid to approach the table of the Lord. As I always went for three months off from the people in the summer, so they thought fit to alter



the day of my weekly preaching from the Tuesday to Wednesday. My wife died March 12, 1808, at Truro. I went thither, so as to be there at the time when she deceased. I stayed there afterwards for a season. I returned in September; on the close of which month, on a journey to Reading, I broke the small bone of my arm, dislocated my wrist bone, and strained my hand, so that I remained six weeks at Reading; and when I returned I was not able to do much. I could not put on all my clothes for some time. When the season came about, being recovered, I took my journey into the west, as usual. Whilst at Chard, a letter thus dated fell into my hands by the post—'London, September 17, 1809, Lord's day evening;' which informed me, that such and such persons, hearers at Eagle and Child Alley, had formed themselves into a church. The names were given to the number of twelve. I was requested to minister unto them. I was not pleased with this; I thought it was not rightly timed; yet leaving aside all this, as I had nothing to do with it, so I can have nothing to glory in, or boast of, in any good which either hath, or may result from the same. Many persons when informed of what had taken place, and that an access to the table of the Lord was not, neither would I be so easy as heretofore, exercised very bad and truly shameful spirits. Seeing this, and having borne with the same for a long season, I took occasion of saying publicly in a sermon, on a Thursday morning, that if the newly formed church were driven from the place on account of their church matters, I would follow them. This seemed to be a word in season. It was the mean of stopping the tide: the storm began to abate, and a calm ensued. A few years since another wind

blew very fiercely, and that from within itself; this also hath been assuaged. It is at the writing of this, between twelve and thirteen years, since the church was first formed; that was on September 7th, as I make out by their letter before me; which as directed to me, is dated September 17, 1809, and it is now May 24, 1822. At this present time the church is tolerably at rest, and this is matter for praise. Since the whole of my term of continuation with the church, I have never had any quarrel with any of them. It hath been a long season since I have acted in any office amongst them, unless in preaching, administering the Supper, and preaching before the observance of Baptism, &c. As my age and time of life is a very just excuse for me, so we have no uneasiness about any of these. They are all well persuaded I am very willing to serve them in whatsoever I can, and there it appears we are fully satisfied. The place where we worship was formerly denominated Eagle and Child Alley; this was its proper term. It was commonly called by us Shoe-lane; of late years it is called Printer's-court. As I have given an account how I was introduced to be a preacher of Christ in London, so you have also an account of my introduction at Shoe-lane, or rather at Eagle and Child Alley; or, as it is now called, The Chapel in Printer's-court. The place was built for me. It was owing to Mr. *Arnott* it was built. He and Mr. *Elliott* became jointly engaged in a lease for so long a term; which has four years more from the next quarter, which is Midsummer, and then it fully expires, and I have been there almost seventeen years. The Lord be praised, there is no present debt nor burthen on it. Mr. *Arnott* and Mr. *Elliott* never made any advantage of the same; they ever acted in the whole of it



with the utmost honour and integrity; and each of them ever were subscribers towards it. *Mr. Bailey* gave the glass chandelier to the place on the first opening of the chapel. One reason why the place was so kept out of debt, so as that so much money has been expended, and yet to the present no embarrassment, is this;—I used at times which are past, to be without any expense for lodging, and board also. I have had a whole month before me filled up with invitations to dinner, so that it was but now and then there were any great expenses to be attended unto. I used to be very capitally provided for at *Mr. Bailey's*, at Brixton, and sometimes the washing attended unto also. Had it not been so, and that by *Mr. Arnott* and *Mr. Elliott* also, we should never have cleared the debt. I have been from the chapel at Eagle and Child Alley, and back again, from Truro, thither more than once, without one farthing from any money gathered there. *Mr. Bailey*, *Mr. Bye*, and *Mr. Pierce* have been secret and real friends to me; nor do I want to go out of the world without making my acknowledgments of the same. I believe *Mr. Hore* was once a very liberal subscriber. And if what I have said of all these gentlemen had not been as I have hinted, who will ever be able to conceive how things should have been what they now are? The place at first was very small. It would admit but few to sit; so that it is a false inference to conceive from what the place now is, and if all were to pay who now attend, what the income must have been all through almost seventeen years; and whilst, according to the date of the lease, it will be seventeen years at Midsummer: yet is it not that term since I began to preach there, until the September following. *Mrs. Bailey* and *Mrs. Bye* have provided linen,

and other garments, many a time; or I could not have had it out of what remained, after such and such things were discharged. We had the same rent to pay we have now, but we had not so much to pay it out of. Mr. *Silver* was so kind as to draw up the lease, or leases, between Mr. *Arding*, and Mr. *Arnott*, and Mr. *Elliott*, gratis. I write to give the subject in its clear light; not by way of reflecting on any one, but that honour should be given, so far as it is due, to each and every friend, nor to reflect any unkind hints on any. And here I must beg this candour may be done me—that if I have erred in any of the statements, or omitted giving an account of any private collections which might have been made towards any liquidation of the sums due, as I am not able to say any thing of it, although it might have been so, yet in this I may be looked upon as very excusable. I am now almost come to the period of seventy-six years. This will be my complete age, should I be admitted to live to the 23d day of June. The last alteration at the chapel was at the sole expense of the people; may the Lord reward them for it. It seems to me, as I have filled up my paper agreeable to all proposed, either in the outline, or the substance of what is placed before each of the six sections, it becomes me to give some general account of the substance of that gospel I have preached, and of that which I conceive as contained in the ordinances of Baptism and the Supper, as I have from time to time aimed at, and endeavoured so to express myself, as the people of the most high God may be best instructed into right views of the same. As to my preaching, the subject of it hath been, and still is, the everlasting love of God, in Christ, to an elect company of Adam's posterity; who were chosen in Christ;



beloved in Christ; blessed in Christ; accepted in Christ, before the foundation of the world. Christ and his church were one, in the love of the Father, before all time. Their fall in Adam, and their redemption by the Lord Jesus Christ, is what we cannot but insist upon; otherwise there could be no need of salvation by grace. To place this in its proper place, recourse must be had to an everlasting covenant between God and the Lamb, which obtained from everlasting. The love, person, incarnation, life, sacrifice, death, burial, resurrection, ascension, coronation, and glorification of the Lord Jesus Christ, is the whole gospel of the blessed God. The revelation of this is that which is to be preached; which whosoever believeth, shall not perish, but shall have everlasting life. The testimony of the Holy Ghost, to the truth of all this, stamps the whole Bible with grace, glory, majesty, dignity, and emphasis, altogether divine. I have from first to last, in the whole of my ministry, according to the grace given unto me, aimed to set forth these subjects; and so far as light hath been let in on my mind, concerning these subjects, I have not shunned to declare all the counsel of God.

I consider, and when engaged in speaking and treating of the ordinances of Baptism and the Lord's Supper, they are sacred memorials of Christ; of what he hath done, and finished in his own person, in his incarnate state; that the simple and spiritual apprehension of the same is the best preparation the regenerate people of God can attain, that they may worship God, Father, Son, and Holy Ghost, in the right observation of them.

Being kept alive to the present moment, and brought to the conclusion of this outline, I cannot express myself to the Lord more suitable to the very index of my mind.

than in the words of the Psalmist—*Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercies.*—Psalm lix. ver. 17. As I have had a very mortified life, made up of innumerable sorrows and afflictions, so the Lord hath crowned my old age manifestatively with loving-kindness and tender mercy. He bestowed upon me, two years and half past, one of his beloved ones, as an help-meet, a most choice expression of his love to me, for which I have reason continually to praise him. I am now daily expecting to be absent from the body, and to be present with the Lord. I am kept from all fears of death. O what a blessing! May the Lord Jesus Christ be with me to the very last moment of my existence in my present body; that so an *entrance may be ministered to me abundantly into the everlasting kingdom of the Lord and Saviour Jesus Christ.* So prays *Samuel Eyles Pierce.* Amen, and amen.

*Brixton, May 24, 1822.*



## APPENDIX.

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IN the papers which are already filled up, an account hath been given how I became acquainted with Mr. and Mrs. *Bailey*, of St. Paul's Church-yard, whose residence was then at Stockwell Green. Mention has been made of their kindnesses and attention to me. By them it was I was brought into the notice and regard of *John Bye*, Esq. and his Lady; from whom I have received favours and presents, for the which I can never shew them too great respect: whilst I am not going to recite these, yet I think it incumbent on me to make these general acknowledgments of the same. So also with respect to Mr. and Mrs. *Bailey*, I most willingly am desirous to subscribe, and confess and acknowledge myself a real debtor to them also; and to this very end I subjoin this Appendix, that it may follow in proper form, and order, the outline of my Life, as written by myself. I conceive, and shall proceed, without hypocrisy and dissimulation, to speak of these persons. Not to give flattering titles to men; no, not even to friends; yet with a positive design to render to all their due. Not forgetting what the apostle says—*Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom;*

*fear to whom fear; honour to whom honour.*—Romans xiii. ver. 7. Mr. *Bailey* removed from Stockwell Green to Bethel House, Brixton, in the year 1804. In the same year he erected a chapel, which goes by his name; as well it may, he being the sole founder and support of the same. It is sometimes termed Brixton Chapel. The keeping up this place of worship, with the expenses of the ministry and services thereof, even to the bread and wine at the Lord's table, made use of on Lord's Supper seasons, and occasions, are all at Mr. *Bailey's* expense and providing. The collection made at the close of the observance of the communion of Christ's body and blood, is very gratuitously distributed, at Mrs. *Bailey's* discretion, to those she pleases. Many have been partakers of the benefit hereof. This chapel was opened for worship by the Reverend Mr. *Isaac Nicholson*, who was for a season the Preceptor of Cheshunt College, in Hertfordshire, and afterwards minister of Pell-street chapel, London. Mr. *Bailey's* chapel was opened on a Lord's day, in 1805. The text was as follows—*The glory of this latter house shall be greater than of the former house, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.*—See Haggai ii. ver. 9. A very suitable and expressive scripture, quite suited to the occasion.

From my first coming to London, it was my custom to leave the congregation for a season, and to go to Chard, and Truro; so I was on my summer excursion at the time when Mr. *Bailey's* chapel at Brixton was first opened. On my return I preached in it, from that time, and forward, to the present: not that there are none preach there but myself; no, not so, but I preach there every other Lord's day, except when I am on my



journeys preaching the gospel of the grace of God. I was then, and am still, between London and Brixton. It used then to be, half the Lord's day at the one place, and the other half at the other: only on the first Lord's day in the month, it being then the regular time for the celebration of the Lord's death, in the ordinance of breaking of bread, I used to be then, the whole day, at the chapel in Eagle and Child Alley, the same now called the chapel in Printer's-court, Shoe-lane, Holborn. This was opened after Mr. *Bailey's*. There was no expense at Brixton, but a good deal at Shoe-lane. For a season Mr. and Mrs. *Bailey* attended my preaching on Lord's days in the morning, and I returned with them, and preached in their chapel in the evening, and remained until Tuesday afternoon, and then went to London, and preached there the same evening. When the chapel Mr. *Arnott* and Mr. *Elliott* engaged for, was first opened, the stated times for worship were once every Lord's day forenoon; every Tuesday and Friday evenings: on the latter I expounded the scripture. I went through the whole book of Genesis, and to the close of the 14th chapter of Exodus. On the first Lord's day in the month I preached in the morning, celebrated the Lord's Supper in the afternoon, and preached at night. It was a long time after this the Tuesday evening was exchanged for Wednesday evenings; so the setting aside the Friday evening for expounding, was a considerable time after the first commencement of the same.

My first wife died March 12, 1807: this was before these changes took place. To prepare my mind for her death, and bear it up under the exercises of the same, I preached on the Lord's day morning, being to set off

on the following day for Truro, from these words—*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*—Phil. iii. ver. 10. At night, at Brixton chapel, I preached on the following words—*And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.*—Exodus xiii. ver. 21, 22. It pleased the Lord to conduct me safe from London, and he brought me safe to Truro, so that I was there before my wife departed. She expressed herself as very glad to see me. She addressed me most affectionately. She thanked me for all my kindnesses towards her; most especially for coming to her, in this her last extremity; and I saw her breathe her last, which she did without sigh or groan, or the least distortion. She died on Thursday forenoon, and was interred on the following Lord's day morning, in an entire new grave. The corpse was laid in the house appointed for all living, with the greatest ease and delicacy I ever yet witnessed. I preached her funeral sermon the same evening, at the chapel called the Tabernacle, in Truro. The words of the text were these—*I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.*—1 Cor. xv. ver. 31. The sermon is amongst my written ones, yet it is not in my possession. I remained at Truro, and preached, and celebrated the Lord's Supper several times. Went to Boskenna; returned to Truro; from thence to Chard, and thence to Brixton. I was wanting longer from London, and this place, than usual; some circumstances



called for, and required this. Mr. *Bailey* had engaged most kindly and entirely to provide for me, if I would give myself up to him : yet so it was, I could not bear the same. I was from my youth, and am still, very timid. It is constitutional ; I shall never get, whilst in the body, altogether divested of the same. I was very willing, and am so to the present moment, to shew my best love and respects both to Mr. and Mrs. *Bailey* ; so giving them to know, all expectation of living, and dying with them, must be dropt, and entirely given up, and that nothing must be thought of concerning the same, I remained, and still remain, nor do I wish but to remain, a preacher at their chapel so long as they themselves wish the same. It is not but I have had many valuable offers, both of places, situations, and income ; yet these have not, nor ever will move me. It may be I value myself a little too much, upon what no one in the whole world shall ever take me off from ; it is this, my own native integrity. I am naturally very quick, and very easily displeased ; yet equally as ready to forgive, and pass by an offence. My first wife would sometimes say to me—*No one can exceed you for making up a matter : there you are peculiar.* There is, as I said, an integrity of mind, so as that I am not easily warped from one to another ; no, not I indeed.—*A man that hath a friend, must shew himself friendly ; and there is a friend that sticketh closer than a brother.*—Proverbs xviii. ver. 24. So says *Solomon*, the wisest of men. It is commonly applied to our Lord Jesus Christ. That this is an immutable and everlasting truth, that our Christ is a friend, in whose friendship are contained all the blessings of earth and heaven ; those which belong unto this life, as well as for the life which

is to come, there can be no doubt of. It is so; yea, beyond all which can be expressed. Yet the passage, I conceive, may be considered in a far lower degree; and we shall find it very suitable, as it respects religious and social friendship. I have lived almost seventy-six years, and in the course of that time I surely have obtained some experience. I have known what it hath been to value friends, and friendship; and I have really conceived, one of the greatest proofs of friendship consists in a mutual forgiveness of very many infirmities in, and with each other. Mr. and Mrs. *Bailey*, and myself, we have had our little nonsenses with each other, yet I have never found them unwilling to forgive; neither have they me; nor have they ever found me unfaithful to them. Now it is this I value myself upon—they have never had any cause to mistrust me. Whatsoever their kindnesses have been, or not been, I have never got into their pockets; nor by any means, at any time, or in any way, obtruded myself upon them. But to go on with my narrative. I have more or less, at the times expected, filled up my place as a preacher in their chapel for nearly eighteen years. About fourteen years from the present time, I was taken very ill at Walthamstow, at the house of Mr. *Brougham*, who lives in Finsbury-place. I conceived it would prove fatal; he also conceived it might; and I do believe from that time I began to break up. I got down to Brixton. It being preaching night, I took these words for my text—*Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*—2 Peter i. ver. 14. The Lord's day morning being come, I preached again. Mr. and Mrs. *Bye* took me with them to Clapham to dine. After tea, they took me to



London, where I preached from these words—*Come ye near unto me, hear ye this—I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me.*—Isaiah xlviii, ver. 16. I was taken home by Mr. and Mrs. *Bye*, and remained at their house for some time very ill. After a season, I was conveyed to Reading, to Mr. *Maclean's*, who was to me a friend indeed. Here, when I could, I used to expound on one evening on a Lord's day, and one or two week evenings. From hence I was conveyed to Chard, where I could scarcely be heard; from whence Mr. *Bye* most kindly removed me to Esher, and from thence to Mr. *Bailey's*. Being once more home, as I called it, I fell to preaching at Brixton, and London, as usual, only that some alteration took place. I preached on Wednesday evenings instead of Tuesday evenings, and ceased to preach on Friday evenings; and instead of celebrating the Lord's Supper immediately after the sermon, at Brixton, as I had been used to do, the ordinance of the Supper was attended unto in the evening of the Lord's day, and no other service observed. After this, age and infirmities increasing, I gave up at Brixton, and London, praying before sermon. It was this made way for the substitution of others. I most certainly am of this opinion concerning preaching, that it is the greatest of all ordinances. In my view, it exceeds prayer. Then, as I am not able to engage publicly in both, I reserve myself wholly for the preaching the everlasting gospel of the blessed God, which having at any time done, I close the same with a very short access to the Lord, and the benediction. Thus I have been brought on at both places, for a considerable time, to the present. For some

years there were very many and great discouragements at Brixton. Very few attended; and of those who did, these very few of them either knew, or had any liking for me or my preaching. Within about the space of six years past, so it hath pleased the Lord to work, that many who hear me in the chapel in Printer's-court, hear me at Brixton also; so that this chapel hath been enlarged, by the addition of a gallery, and vestry, and the place is full of a Lord's day morning: not so in the evening; the reason for which is this—many of the hearers come from far; they want therefore to return to their own homes, when they have heard the morning sermon. From the present time, and inclusive of it, and comprehending the space of six years, it pleased the Lord to bring to Brixton chapel a young lady, whose name and title was Miss *Elizabeth Turquand*,\* She came for the first time on a Lord's day evening: it was on a Lord's Supper occasion. She knew nothing of me, nor I of her; nor did I of her case, nor the state of her mind, as it respected spiritual matters. Yet so it was, the subject of Christ's passion, salvation, atonement, and death, was so set forth before the communicants, that be it what it might to them, the Lord was pleased to open her ear and heart to receive it, and accompanied the same with his own Almighty power to her soul. She

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\* Her father was Mr. *Leonard Turquand*, formerly sugar baker, in Great Garden-street, Whitechapel. He married Miss *Elizabeth Van Sommer*, of Spital-square. They had ten children, of whom the present Mrs. *Pierce* is the youngest daughter. Mr. *Leonard Turquand* resided, of late years, at Kennington, where he died. His father's name was Mr. *Paul Turquand*, who was for many years sugar baker in Great Garden-street, but latterly his residence was at Church-street, Stoke Newington. He died in London, at the advanced age of eighty-four.



received Jesus, and such gospel apprehensions of him, and his finished salvation, as led her to close with him, and to trust in him for life everlasting. He became all her salvation, and all her desire. This is most assuredly the greatest evidence of the Lord's manifestative display of grace I ever knew in this place. I do not say, others may not have been benefitted at this place; if it be so, it is unknown to me. The person of whom I am speaking, could speak out, and say from the first what it was in Christ which most divinely attracted her; and what that was in Christ which most exactly suited her, which drew her whole heart after him, so as that she could boldly and freely say of him—*He is all my salvation, and all my desire.* There are many who say *Christ is precious*: but you must take their word for this: they can give no reason nor proof of the same; so that whilst I would by no means reject even such, let their weakness be what it may, yet most assuredly it must be allowed to be more satisfactory to hear, and converse with one, be it *brother, or sister in Christ, who can give a reason of the hope that is in them with meekness and fear, having a good conscience.* And this was truly the case with Miss *Elizabeth Turquand.* And so it was, there was in both our minds a true, simple, sincere, and most spiritual affection wrought in us, for and towards each other; so that after two years we spoke it out to each other, and were honourably married at Clapham church, by the Reverend Mr. *Dealtry*, the rector of that parish. This was on the fifth day of November, 1819. Our ages then were as follows—I was seventy-three years and a half, wanting forty-nine days; and my beloved spouse, on the day of our marriage, wanted from that day to Christmas, of being thirty-six years of age. There was this dis-

parity in our ages ; so that I am very little short of being thirty-seven years and half older, and she of being thirty-seven years and half younger, yet it never gave us the least uneasiness. In my former marriage, my first wife was seventeen years older than myself ; yet that was never any source of uneasiness to either of us, nor is it in the present case. The Lord be praised for the same. We were married on a Friday. The motto on our wedding ring was as follows—*God is love*. My own private scripture on the occasion was these words—*The Lord delighteth in thee*.—Isaiah lxii. ver. 4. We dined with Mr. and Mrs. *Bailey*, at Bethel House ; spent a part of the afternoon in commenting on the 45th Psalm ; this was closed with prayer. We drank tea with them, and preached the same evening at Brixton chapel, on these words—*But thou art holy, O thou that inhabitest the praises of Israel*. The reason for which was this ;—I had begun, and was going on, with a course of Lectures on the 22d Psalm ; and it was begun, and to be continued on Friday evenings ; and this was the third sermon, as it was also the third verse. Immediately at the close of the marriage ceremony, Mr. *Bailey*, in a very comprehensive and important manner, pronounced a benedictory salutation, including every blessing the Holy Trinity could bestow on each of us, for body and soul, this side heaven. The first Lord's day after our marriage, the words of my text were—*And with thy blessing, let the house of thy servant be blessed for ever*.—2 Samuel vii. part of the 29th verse. In the evening the Lord's Supper was celebrated. All this was at Brixton chapel. Thus I have given a free account of myself, respecting my marriage ; and can say, I had never the least reason of repenting the same : no, so far



from this, I have to acknowledge the same to be from the Lord himself, the crowning mercy of my life. Blessed be the name of the Lord for his love to me, in giving and providing such another self, a social partner, friend, companion, and wife for me. One of my best friends said to me, long since the marriage, *I will not say as some do, You look ten years younger since you were married than you did before; but you look as much better cared for than before.* This is a real truth. I was never so well cared for in all my life, the Lord be praised for it. We have lived hitherto in the most perfect union and love: it is as one soul in two bodies. I love my beloved wife next to Christ himself. I love Christ first, above, and beyond all in earth, or heaven. I love the church as the body of Christ, be the same considered either in its militant, or glorified state; but I love my wife as my own body; for so I am commanded, and that by the apostle—*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.*—See Ephesians v. verses 28, 29, 30, 31, 32, 33. Ever since we were married, Mr. Bailey gave us to live in two rooms adjacent to his house, and on his premises, at Brixton; the Lord bless him for the same. We pay no rent, and he finds us coals, and gives me what is

quite sufficient. Since my marriage my wife has of her own property, out of her annual income, lost fifty pounds a year; and before I married I was in a lodging at Shoe-lane, where the church discharged my expenses of lodging, board, and washing. As my old age and infirmities grew upon me, I gave up this lodging, and together with it all income from the people, so that we could not do so well as we do now, without Mr. *Bailey's* generosity, for which we are greatly obliged, as also to many friends. I have had both places, and my wife also, as the gifts of God to me; and have been as truly blessed and happy in them, as I can be out of heaven. The Lord hath most abundantly blessed me, and my beloved partner, ever since we entered into our marriage relation; so that we may truly say, *The blessing of the Lord is upon us*. It rests on us. We have had the real, outward, and inward enjoyments of the same. I can truly say for myself, I neither want, nor desire, any one blessing in addition to those I have already, and do now at this present time enjoy. I have all earthly friends and blessings in my wife; I have all I want, for life, grace, salvation, blessedness and eternal glory, in the Father's everlasting love—in the person of Christ—God-man, in his love, salvation, fulness, and glory—in his relationship to me, in his interest in me, and in what he is to me. I have also all I want, to assure me of, and give me the clearest evidence, concerning my actual interest in the Father's everlasting love; of my union, and relation to the person of Christ; of my communion with him, and that I am a real partaker of his salvation, in the testimony which the Holy Ghost hath given concerning all this, in the everlasting gospel. I want nothing beside this: I want nothing



beyond it, indeed I do not. Since we were married, in the summer of the first year, we were in the counties of Surrey, Kent, Middlesex, Essex, Hants, Cambridge-shire, Huntingdon, Bedford, Oxford, Bucks, Gloucester, Wilts, Somerset, Dorset, and Devonshire, and preached in several of these; and were returned home to London, and Brixton; through the good hand of our God upon us, we returned in peace. Last year, which was 1821, we went into Buckinghamshire, Oxfordshire, Berks, and down as low as Truro, in Cornwall; and returned through the good hand of our God, which is always upon us for good, in safety. But the fatigue is become too much for me; therefore I am constrained to drop these journeys. They are too much for me; my age will not admit of the continuance of the same. Since my present marriage, I have been very greatly obligated to Mr. and Mrs. *Bailey*, and Mr. and Mrs. *Bye*. May the Lord reward them abundantly, and give them sensibly to apprehend he notices the same. There are others also who are to be mentioned, and whose names have also been enumerated, and the expressions of kindnesses also, before the Lord, by both of us. Mrs. *Goulding*, of Herne-hill; Miss *Bentley*, of Croxley, near Rickmansworth, Herts; Mr. and Mrs. *Arnott*; Mr. and Mrs. *Rider*; Mr. and Mrs. *Brougham*, of Finsbury-place; with very many London and Westminster friends, some of which belong to the church in Printer's-court, to whom I minister; others of them do not; these have, of their own accord, added to our temporal satisfaction, even beyond what I myself ever expected, and beyond what I myself ever wished. I think it to be right and honest before the Lord, and in the sight of men, to make this free and open confession and acknowledgments of the same. I am now come

almost to the end of my journey, through this present time, and militant state. I am perfectly satisfied with the goodness of the Lord towards me, respecting spirituals and temporals. I have all things. I have enough. I have all-sufficiency. I abound. I am *Naphtali*, of whom *Moses* says, he was *sevened* with favour. This I borrow from Mr. *Romaine*, who said, on a Trinity Sunday, at Blackfriar's church, the word *satisfied* was thus expressed in Hebrew—I say again, I am *Naphtali*. I allude to these words—*O Naphtali, satisfied with favour*. I have no one thing to complain of. I have all things richly to enjoy. I have a relish for them. I enjoy the Lord Jesus Christ in them; so that they come to me, and I receive them, as so many expressions and evidences of my Lord's love to me. He has given me one of the best of wives. Such is her love for me, and kindness unto me, she would work to maintain me, if there was the least necessity for so doing. Since my marriage, I have sermonized the 16th chapter of *Leviticus*, the last chapter of *Hosea*, and the last chapter of *Habakkuk*. Those on *Leviticus*, and *Habakkuk*, are with my wife; they are her property; she has a right to dispose of them as she pleases. The sermons on the last chapter of *Hosea* are printed.

It is not to be supposed I have passed on, and been brought almost to the completion of the term of seventy-six, that I have been without some secret, and some open enemies, as I also have had a great many real friends; neither is it to be by any to conceive I have been free from being the subject of many, very many natural, personal, and sinful infirmities. My present, my everlasting, and never-failing Catholicon for the whole of this, is contained in these words—*The blood of*



*Jesus Christ, the Son of God, cleanseth from all sin.—*

1 John i. ver. 7. In the knowledge of Christ, I lose the remembrance of all I am, or have been, or done, out of him: and in the knowledge of him, and what I am in him, I am full of the hope of a blessed immortality. In the course of my going in and out, from Brixton to London, from the year 1805, to the present year, 1822, I have written a great number of Sermons, on various texts, and on various occasions; and also other works; such as follow:—

An Account of the Last Week of our Lord's Life, in his Incarnate State; together with his Passion, Burial, Resurrection, and Ascension.

An Exposition on the Lord's Prayer, as recorded in the Seventeenth Chapter of John.

A Companion to the Lord's Table.

The Book of Psalms, and Epitome of the Old Testament opened. In 2 vols.

The whole Song of Solomon Sermonized, in 119 Sermons.—These were, in a great measure, demolished by fire in 1819.

An Attempt on the behalf of the called People of the Most High God, to set before them the Fountain of everlasting Consolation in Christ Jesus, so as that they may be perfectly relieved from all Fears concerning Death and Dying.

A Form of Prayer for each Day in the Week, with other Occasional ones: together with some Meditations, drawn up at the request of a particular Friend, who is at the Head of a Family, who wishes to go in and out before them as becomes a Believer in Christ Jesus.

The Riches of Divine Grace Unfolded and Exemplified: eternal Life, Heaven, and Glory opened be-

tween Two Believers in Christ Jesus: the one enquiring respecting the important Truths of the everlasting Gospel; the other explaining them, as they are taught by the Holy Ghost, and received into the Regenerate Mind, from the word of Divine Revelation. Contained in Twelve Dialogues.

The First Epistle of John Sermonized (Manuscript.)

The Sixteenth Chapter of Leviticus Sermonized (Manuscript.)

The last Chapter of Hosea Sermonized.

The last Chapter of Habakkuk Sermonized (Manuscript.)

A View of what is revealed in the Scriptures, in the Visions, supernatural Dreams, and Trances, as may lead to apprehensions of the invisible State, so far as is agreeable with the Bible, &c. which is in the hands of Mr. *Hore*; it having been given him, with various Letters, Papers, and Sermons, which were written some at Brixton, and others in London, here and there, not all at one place, in the course of seventeen years.

Those I am now going to mention were all written before any of these, yet were printed in London. They are as follow:—

A volume of Sermons, entitled, ‘An Essay towards unfolding the Glory of Christ, in his Person, Love, and Salvation, in several Sermons.’—These were all written in Cornwall, except the very last sermon; it was written in London, and added to that volume at the request of a friend. Vol. 1.

A volume of Sermons on Doctrinal, Experimental, and Practical Subjects; vol. 2 —These were all written in Cornwall, at Truro.

Discourses designed as Preparatory to the administra-



tion of the Lord's Supper, with several Sermons on various Texts of Scripture. Published at the request of some Friends.—These were written at Truro, in Cornwall.

A Treatise upon Growth in Grace, as begun and carried on in Fellowship and Communion with the Persons in the Godhead ; with the Father in his everlasting love ; by Faith in the Son's salvation, through the sacred teachings and influences of the Holy Spirit.—This was written at Boskenna, in Cornwall.

A Brief Scriptural Testimony on the Personality, Divinity, Work, Office, Influence and Operations of the Holy Ghost, in, and for the benefit of the Church of Christ.—This was also written at Truro, in Cornwall.

A General Account of the Book of Psalms, with their Use, and Place, in the worship of God under the Old Testament Dispensation : also a Brief Description of the Temple, its Furniture, &c. and a Typical Exhibition of Christ in these Sacred Memorials of his Person and Salvation.—This was also written in Cornwall.

The Pentateuch. Discourses on the several Revelations of the Lord Jesus Christ, from the Fall to the Call of Abraham, Jacob, Moses, &c. ; together with some Typical Symbols ; and the Sinai Transactions, which were ratified by the solemn representation of the Death and Blood-shedding of the Messiah : designed to point out how Christ was set forth in the Sacrifices, Tabernacle, Temple, and Services thereof ; with other Sermons, on various Subjects ; on the important Truths of the everlasting Gospel, and the Eternal Spiritualities contained therein ; being an Attempt to give a general view of the Covenant of the Eternal Three, as set forth in the Infallible Word of God.—This was also begun at

Truro, and pursued at Boskenna, and the whole of it written in Cornwall.

Health and Cure for Sin and Sinners in Christ the Healer.

The Year of Jubilee.

Tribute of respect to Mr. H. Neale.

Sweet Word from Christ to all his Saints.

The Death of Christ a complete Atonement for the Sins of all the Elect.

The Appearance of the Lord Jesus Christ to Abram.

The revealing all that is in the Heart.

Mercy a peculiar Attribute of God.

On Baptism, with a Letter to a Woman in Prison.

Funeral Sermon for Mr. Pitts.

Several Sermons on the nature, use, end and design of the Ordinance of Baptism (Manuscript.)

Ordination of Mr. Burnett, of Woolwich.

Four volumes of Letters.

An important Question, "What think ye of Christ?"

Sermon on Prayer, "Here I am."

Observation on the Times.

Address to Malefactors.

Agency of Nature.

The Elect drawn to Christ.

The Lord Jesus Christ the only Remedy for Sin and Sinners.

Entrance on the Year 1820.

On Paul's Apostolical Curse.

On the Priesthood of Christ.

On the Indwelling of Sin in Believers.

On a Sinner's free Access to Christ.

The Prince of the Kings of the Earth.

A Perpetual Almanack, &c. (Manuscript.)



A Brief Exposition on the Eighth Chapter of the Proverbs of Solomon:—A Paraphrase on the First Eight Verses of the Forty-second Chapter of the Prophet Isaiah.—These were also written in Cornwall. As was also a general opening of the whole Epistle to the Hebrews; this is on a whole Chapter: then afterwards the Chapters are divided, and subdivided, according to the variety of the subjects contained in the chapters. It hath been inserted by piece-meals in the *Gospel Magazine*; yet it is all there. It is in my own writing, in the hand of a person at Truro; it was also written at Truro, and Boskenna. I have given the proper account where I wrote, and when I wrote it. It began first at Truro, about the year 1785; it re-commenced in London in 1803; then it revived most especially as it was carried on between Brixton and London, in the year 1803, to the present date, 1822.

I have now gone through the Appendix. And it appears to me it will not be long before I shall be absent from the body, and present with the Lord. My eternal life will consist in a personal vision of Christ in his glory, together with the enjoyment of uninterrupted communion with him; this will be my blessedness, my glory, my perfection, and that for ever and ever. There I shall have all my spiritual faculties filled with all the fulness of God. The prospect before me is incomprehensibly glorious. I have some blessed, intuitive apprehensions of the same; yet at present it is, as it were, through a glass darkly, then it will be face to face. I am waiting for my dismissal, and desire to be entirely passive in the Lord's hand, and be perfectly satisfied with the Lord's will concerning me. If there be any thing in the narrative which it may please the

Lord to bless, the whole praise belongs to him. If the Lord rejects it wholly, and altogether, I shall have nothing to complain of.

I will conclude, believers in Jesus, with the words of the apostle *Jude*—*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.*

SAMUEL EYLES PIERCE.



## ADDENDA.

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I HAVE been a preacher at Printer's-court Chapel, Shoe-lane, nineteen years last Midsummer, 1824; soon after which time I was seized with the palsy, on Lord's day morning, 11th July, at Truro, in Cornwall. The last time I preached at Shoe-lane, which was on Lord's day morning the 16th May, the words of the text were—*Ye are my witnesses, saith the Lord.*—Isaiah xliii. ver. 10.

The chapel in Printer's-court, Shoe-lane, is about to be pulled down. Neither minister or congregation have any concern in the same. They have had notice from the City to quit those premises by Lady-day 1825.

I wrote the following Thoughts, previous to January 1st, 1821, which was printed in the *Gospel Magazine*, and which I subjoin to my Life, that you may see how I have been supported mentally:—

### THE THOUGHTS OF AN OLD BELIEVER, PREVIOUS TO JANUARY 1ST, 1821.

“As an old disciple of the Lord Jesus Christ, having closed the seventy-fourth year of my age, and almost six months in my seventy-fifth, I cannot think of a more appropriate scripture, as my motto for my entrance on the approaching New Year, January 1st, 1821, than the

following—*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*—Phil. i. 20.

Through the good hand of my God upon me, I am arrived to a good old age. There is now but a step between me and death, and that step is the only one between me and life everlasting, in the state of glory. I have for a great number of years been acquainted with him, whom to know is life eternal. He hath not only favoured me with his life-giving presence and company, but he hath also honoured me many times, with near and intimate fellowship with himself. It hath pleased his majesty, to employ me for the space of forty-four years, in preaching the gospel of his grace. The truths of which I value above and beyond my own personal salvation, because the glory of God, of each person in the incomprehensible Jehovah, is so fully expressed therein, and reflected back on each of them in the revelation they have therein and thereby given of their eternal purposes and designs, concerning Christ, and all the elect in him. Therefore, as in the glorious gospel of the blessed God, the manifestative glory of free-grace is revealed and contained, I prize the same beyond heaven and eternal glory. Seeing these are but the fruits and gifts of that grace, which the gospel contains the account of.

In my second volume of sermons, entitled, “Sermons on Doctrinal, Experimental, and Practical Subjects,” there is one, namely, the twentieth, which is entitled thus—“Omnipotent Grace displayed, in translating Sinners from the Power of Darkness, into the kingdom of his dear Son.”



The text is—*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*—Col. i. 13. which was delivered before the late Countess Dowager of *Huntington*, at her college, at Trevecca, in South Wales, in the year 1776, which was the first year of my ministry. And with very few interruptions, considering such a space of time, as from that date to the present. December 5, 1821, I have been continued to this day, to testify the gospel of the grace of God.

I take up, therefore, the following scripture, as the ground-work for me to express my thoughts, as suited to the subject now before me, which I adopt for my especial use—*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

My earnest expectation and hope is this—that the Lord will fulfil in me all the good pleasure of his goodness, and the work of faith with power. My expectation is founded on the immutability of his Word. My expectation is earnest, as the time is fast approaching when the body will be dissolved. After which I cannot express any faith and hope in a time-state. I hope in the Lord for all I shall ever need, to enable me to persevere, and abide steadfast in the faith of Christ. In the truths of the everlasting gospel. In my profession of the same. In the full belief of the person of Christ. That he is God over all, blessed for ever. Amen. That he is God and man in the person of one Christ; in whom dwelleth all the fulness of the Godhead, personally. In the true and full belief of his complete salvation. In the

utmost confidence, and full declaration of his having put away sin by the sacrifice of himself. In the right scriptural apprehension of the Lord Jesus Christ, having by his obedience unto death, even the death of the cross, brought in everlasting righteousness—of Christ's complete conquest, and triumphant victory over sin, Satan, principalities and powers, the world, death, and hell. Of his personal entrance into heaven, as the head and representative of his whole church—of his life and office in glory, as containing full evidence, that where he is, his people must be also. Now, according to my earnest expectation, and my hope in the Lord, I look unto him to be rooted and grounded, to be settled and established, in these eternal and immutable verities, that I may live them over in my mind continually, and die in the fullest apprehension, and belief of the same. So that not renouncing any of these, but increasing in clearer and more spiritual views of the same, through the sacred light, teachings, and influences of the Holy Spirit, I may not be ashamed of my confidence in the Lord: *but that with all boldness*, in writing, publishing, preaching, and making my declaration concerning the knowledge, belief, enjoyment, and the communion I have had, and to the present moment have with Christ, in the knowledge and belief of the same, as always, that is, hitherto; both in health and sickness, in persecutions for Christ's sake, and under various distresses of body, and mind: so now also having lately emerged out of, and from the near views of death and dissolution, so *my earnest expectation and hope is, that in nothing I shall be ashamed, but that with all boldness, so now also Christ shall be magnified in my body*, by his putting forth the power of his grace within me. In realizing the virtue of his life, death,



burial, and resurrection within me, so as that Christ may be magnified in my body ; by bearing it up, so as it may be the vehicle for him to glorify himself therein and thereby ; and even in the death of it, he may be magnified, by sustaining the spiritual outgoings of the mind after him, even to the very moment of its quitting it, *so as Christ may be magnified in my body, whether it be by life or by death.*

Thus I have expressed my inward mind, and drawn a full portrait of the same.

I will now endeavour to express how I am sustained in my mind by the Lord Jesus Christ, and the truths revealed and recorded concerning him in the everlasting gospel, and this in the very views and apprehensions of my own dissolution.

I have death looking me full in the face every day, and I am looking at it fully and apprehensively every day, and we are hereby grown so familiar, that we are very good friends ; yet nothing but the knowledge of Christ hath brought me to this. He is the perfect antidote to take away all the fears of death, and every thing concerning it, from the mind. Eternal thanks to him for the same. That which keeps me up and carries me above, and beyond the exceeding sinfulness of all contained in my apostate nature, and all which ever hath, or ever can proceed therefrom, is the conceptions and apprehensions which the Holy Ghost hath from the Word created, concerning the infinite worth, perfection, and efficacy of the one offering of the Lord Jesus Christ, by the which he hath so perfectly put away all the sins of the elect out of the sight of law and justice, that they are in God's sight as pure as the blood of Christ can cleanse them, and as righteous as the righteousness of

Christ can constitute them. In the blood of Christ they are pure from the imputation of all sin. In the obedience of Christ they are made the righteousness of God in him. All this is on the footing of the Father's imputation, of the life and death of Christ unto them, whilst this is a most important truth of the everlasting gospel, yet I have not merely been led to apprehend it as such, but I have been enlightened to see Christ in all this, and to receive him into my mind, as hereby I have been so led to see the virtue and efficacy of his one oblation of himself, as to apprehend myself to be in him, without all sin in the sight of God, and as shining before him in the righteousness of Christ. It is inward, gospel, spiritual apprehensions of this, which hath carried and still does carry me off all I am in myself. It is the true knowledge of Christ, as thus apprehended, in the everlasting virtue, efficacy, and perfection of his atonement and righteousness, which carries me off all consideration of my sinfulness, so as that I look wholly away from it, and by the apprehensions of the infinite and incomprehensible efficacy of the sacrifice of the person of the God-man, as raises up my mind above and beyond all the guilt, filth, and demerit contained in sin, as is the very means of fixing all my hope and faith in the person and work of Immanuel, for everlasting life; and as the true knowledge of this subject contains the substance of the glorious gospel of the Lord Jesus Christ, so I confess the sacrifice of the Lord Jesus Christ, with the everlasting perfection thereof, and my complete purification from all sin thereby, is that which hath taken my mind, and still doth, beyond all contained in the Word of grace beside. It must be acknowledged, this is the very marrow of the gospel. It is life everlasting. It is most exactly suited



to my case as a sinner; in the full belief of it, I have not one single thing to fear; the subject is wholly without me. It is the spiritual apprehension of the same produces life within me. It is by the knowledge of the same, life will be continued within me to all eternity. And in the real enjoyment of the grace contained in the subject, all the blessings of everlasting life flow in upon the mind. Now it is the real knowledge of this takes away all care and fear from my mind, concerning what I am in myself. I am in Christ without all spot of sin; I am in the righteousness of Jesus, more perfectly righteous than all the angels in heaven. I have in him all I can possibly need *for time and eternity*. Nor can any alteration take place in this; therefore nothing remains but for me to be perfectly satisfied herewith. *I am so, if I die in the body this moment*, all is well; if I live in the body, I have the same to do, and no more than in the dying moment, I need now to be casting all my cares on him: to be trusting wholly and alone in him; to be looking off myself unto him; to be prizing him as my chiefest joy; to be living independent of every thing, I am, feel, and enjoy; to be continually coming unto him in the exercise of him; to be living so on him as to be dying daily; to be looking on death as abolished by him; to be looking at heaven, as the place where I am to behold him, as the glorious residence where Jesus is.

Now, as in these acts of mind, the whole life of faith, and walk of faith, and from these the triumph of faith follows, so I want nothing but the same faith immediately exercised on the same Lord Jesus Christ, to bear up my mind under all sorts of sorrows and conflicts, which the mind can possibly be exercised with, to the very article of death; and the same looking unto

Jesus is all-sufficient to bear up the mind in the very immediate prospect of death, and even when it is felt, and whilst it is performing its office on the body. I am not supported by any acts of my own mind. The Lord forbid it should be so. It is as Christ is pleased to possess the mind with the knowledge of his person, it is swallowed up in him, hereby all other objects and subjects are borne down. His mediatorial glories shining forth, his relative glory apprehended, the mind is swallowed up in the contemplations of the same, and is unhinged from all below him, and is supremely fixed on him. This hath been transforming and also transporting and sustaining unto me. Herein and hereby I have had the joys of heaven let in upon my mind, and the joys and foretastes of the same in my own soul. It is the person of God-man will be the feast in glory. It is the open vision of him, a seeing him face to face, a seeing him as he is; it is herein the beatific blessedness will consist. It is in the intuitive apprehension of this, the spiritual mind is lifted up above and beyond all griefs and miseries whatsoever. It pleases the Lord sometimes to shine in upon me, and within me, in his own light, so as that I apprehend his name alone is excellent; his glory to be above the earth and heaven. This makes way to account all things to be dross and dung in compare with the person of our Lord Jesus Christ, who, as the Son of the living God—as God manifest in the flesh—as the head of his church—the husband of his people, and as he is related to them—united unto them—and interested in them upon the foundation of the Father's everlasting love to him, the head of the whole election of grace, and to them in him, as his members, I see a glory, majesty, ex-



cellency, and perfection not easy to conceive of, and infinitely beyond my comprehension; yet as in this my everlasting life and eternal blessedness consists, so I have found, and even in the near views of death, confidence in the Lord strengthened, and the everlasting consolations of the gospel flow forth within me, and upon me. I look on the whole system of grace, as set forth in the several doctrines of grace, as they contain the articles of the faith of God's elect, and which are, according to godliness, to be the one grand focus, in the which, God the Father, the Son, and the Spirit shine forth in the revelation of the same; so as my mind is sustained by a supernatural knowledge of what is set before me, and revealed in the same, concerning my election in Christ, and this, as the act of the Father; the effect of his everlasting love to me before the foundation of the world. Then the person in whom I was chosen adds dignity to the subject. The person of God-man, whose personal worth, and glory, will never be known by me, his glory hath been reflected on me, but what he is, and what is contained in him, I can never fully comprehend. To be in him—to be beloved by the Father in him—to be accepted in him—to be blessed in him with all spiritual blessings, from these upper views of divine clemency, from the spiritual knowledge of these transcendentally glorious subjects, and in taking each of these distinctly into my renewed mind, I have found the greatest encouragement and foundation for faith, and hope, and trust, and confidence in God.

Now it is by the receiving into my mind these truths, I am sustained; my spiritual life, vigour, strength, health, and confidence is always agreeable to the same. As I am

fallen in Adam from all the perfection of creature purity, and wholly in my fallen nature sinful, I am raised up above and beyond this, and all the consequences of the same, by the person and work of Christ, the surety for the whole election of grace; and as I am led to receive into my mind how the Father made him sin, and a curse, and hath made over Christ to all his people, to be unto them wisdom, and righteousness, and sanctification, and redemption, I am in the right knowledge of this lifted wholly off myself, so as to look to Christ alone and centre in him for my whole salvation; I have nothing to do, either to obtain his favour, or to secure it; I am in him pure, righteous, holy, and complete, even in the sight of God; I am in the person of Christ, a son of God, and an heir of God, and shall inherit all things. I have no fear nor concern about death, Jesus having abolished it, nor of entering into the state of glory, because, as the apostle Jude declares, *He is able to keep me from falling, and to present me, faultless, before the presence of his glory with exceeding joy.* Blessed be his majesty, no part of my state in Christ—of my interest in him—my perfection in him—my security in him—depends on myself. It is neither the state of my mind, the thoughts of my heart, or what I may express in the very article of death, hath any influence in my state in Christ, and what I am before God in him. The Lord Christ hath most correctly expressed himself upon this point, and I am perfectly contented with the same. The prophet John says—*I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*—Rev. xiv. 13.



Thus having expressed in what way, and by what means the Lord maintains spiritual life, strength, and confidence in my soul in himself, and saves me from the fear of death, I subscribe this paper with my own name,

**SAMUEL EYLES PIERCE.**

*Shoe-Lane, London,*  
Dec. 6, 1820.

**MY OWN FUNERAL SERMON, TO BE READ  
AT SHOE-LANE AFTER MY DECEASE.**

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*In the name, presence, and faith of Father, Son, and Holy Ghost, whom I believe in, worship, and adore as the one everliving, and everlasting God, the incomprehensible Jehovah;—having, by the grace of the Eternal Three, closed the Seventy-Third year of my life, being now entered into the Seventy-Fourth Year of my Age—feeling the sentence of death, and knowing I must shortly yield unto it, I sit down to copy from my original Funeral Sermon, which I began on the 9th day of April, 1794, and finished on the 17th day of the same month, in the same year, which may serve to be read after my interment, let that be where it may. I write this September 6th, 1819.*

**I, SAMUEL EYLES PIERCE**, who am the subject both of sin, and grace, can best relate and declare what I am, both as a sinner and a believer in Christ Jesus. I can best set forth what the Lord hath done for me, and what he hath done in me, and how I have sinned against him; also what inward supports he hath given me; and this, as to the substance of it, I intend to do with all that solemnity and sincerity which become me, who believe the resurrection of the dead, and personal and eternal



judgment. I shall also give an account of the communion I have been favoured with in Christ, and the Holy Trinity, in their distinctive personalities, which out of royal sovereign grace hath been granted me. I have known something of Christ inwardly, spiritually, believingly, experimentally, evangelically, and practically, more than forty-six years: in the course and period of which time I have found and felt sin, the world, the flesh and the devil continually resisting me; so that from what the Holy Spirit has given me to know of myself, and to know of Christ from the word, and in real experience and in actual communion with him, I have thought no part of scripture so suitable for me to fix on, as my own particular choice to write and preach my own funeral sermon from, as the following:—*Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*—Hebrews vii. ver. 25.

In the preliminary verses which lead on and belong to this, the apostle has been speaking and treating of the super-eminency of Christ in his person, call, office, and priesthood, to the Aaronical priests. Aaron and the Levitical priests were made priests without an oath; Christ was made priest with an oath, by him that said unto him—*The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedec.* In which words we have the call and consecration of Christ to his priestly office, with his instalment and continuance in it by the most solemn decree, and inviolable oath, and immutable will of the Father: all which is most freely and fully declared—*By so much was Jesus made a surety of a better testament.* That is, in the appointment of Christ to his office, God took an oath,

and thereby constituted Christ an irrevocable priest, *after the order of Melchizedec*, by which oath the divine Father declares this constitution of Christ to be irrevocable. The Aaronical priests were many, and mortal: they died. Christ is but one. He lives for ever; wherefore he can save for ever, because his person and office is eternal, therefore he is able to save to the uttermost. He hath not only accomplished in himself, and by his work, an eternal redemption, but being risen from the dead to life immortal, he accomplisheth the other part of his priesthood, which consisteth in his intercession for his redeemed before God, and to save his beloved ones to the uttermost, or for evermore. I will cast the subjects of my text into the following particulars:—

1. I will consider the eternity of Christ's person.
2. Our Lord's ability to save to the uttermost, or for evermore.
3. Who those are whom he saves.

And lastly, the grounds upon which he saves them. It is the fruit of his intercession—*Seeing he ever liveth to make intercession for us, for them.*

In going through with these particulars, I will set before you the whole essence and substance of my own faith and experience.

I begin with the first particular, *viz.* the Eternity of Christ's person and office; for it is this includes, as I conceive, the *wherefore* in our text, which looks back upon all which hath been spoken of Christ, concerning his person, priesthood and office, in the former part of the chapter; which, as it began with shewing that *Melchizedec* was a type of *the essential and only begotten Son of God*, and his priesthood as a figure of the eternity of Christ, so it declares that the fruit of Christ's eternal



office is this—*He is able to save to the uttermost, or for evermore.*

The continuance of Christ for ever, in an unchangeable priesthood, makes him able to save to the uttermost, or for evermore. But this man (it should be priest) because he continueth ever, hath an unchangeable priesthood—*Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* It is, a truth upon which the whole Bible is founded, and every article of faith throughout this whole epistle is bottomed upon it, that Jesus Christ is, as considered personally and essentially, *the Son of the living God*; who is essentially, and necessarily God, existing by a necessity of nature, being self-existent. He is one in the self-existing essence, equal and co-eternal with the Father and the Holy Ghost, by essential union with the Godhead. He, in the economy of the covenant, which obtained before the world was, between the essential and eternal Three, engaged at his Father's call, and in agreement with his Father's will, to become the head, husband, 'surety, and mediator of his church and people; in consequence of which he was consecrated from eternity to be a priest for ever. He was made known immediately upon the fall; he was openly manifested in the flesh, in the fulness of time; he was anointed with the unmeasurable unction, fulness, gifts and graces of the Holy Ghost; he was sent by the divine Father into our world to take away sin. As God-man, the representative and surety of his people, he was made sin for them, by the Father's act of imputation; *he laid on him the iniquities of us all.* Jesus was made sin for them, and he made an end of it, and brought in *an everlasting righteousness.* His

work of oblation is finished, and he is entered into the holiest of all, into heaven itself, there to appear in the presence of God for us; that is, on the behalf of his church and people. And here I would give you a brief account of my own acquaintance with, and my views and belief of these eternal and important verities.

I was born at Up-Ottery, in Devonshire, June 11th, 1746. It is about five miles from Honiton. My father and mother, their names were *Adam* and *Susannah Pierce*, of Honiton. My father was a cabinet-maker; my mother's father was a clergyman of the church of England, vicar of Up-Ottery; and I was born in the hall of the vicarage-house, June 12, about half-past eight in the morning, 1746. I was brought up at Honiton. When I was a boy about six years of age, I had some thoughts, which used to arise in my mind, concerning the Holy Trinity; and I did, as early as between seven and eight years of age, conceive, that those who were truly spiritual and devout, had communion with the Holy Trinity at the Lord's Supper. I was brought up in the church of England; and as yet I had not, as may be easily conceived, any spiritual knowledge of this most sublime doctrine of the ineffable mystery of the Holy Trinity, and of communion with Father, Son, and Holy Ghost. Yet I can truly say, at that early period of time, and throughout every part of my life, I was never permitted to entertain any gross conceptions of the Incomprehensible Deity, or the personalities in the Godhead. It was, for the nature of it, what it still is to the present moment of my writing this; only that by means of more light from the Word and Spirit, into what is revealed of it in the sacred scriptures, it is by this means greatly increased and perfected. It is with plea-



sure that I ascribe this, under God, to the peculiar care of a pious mother, whose care and concern for my soul was such as I never yet saw exceeded by any: and she taught me this important lesson of instruction, which, in spiritual things, I have never lost—that I must submit wholly to the sacred scriptures, and not think of God, and of the things of God, but as my own thoughts were bounded and circumscribed by them. I felt, when very young, a vile rebellious will, which at times broke forth, and carried all before it. When reason began to dawn and break forth to some maturity, I considered with my own self about the sinfulness and impropriety of my conduct, and left off to do evil, according to what I then knew to be evil; and I betook myself to private prayer, in a formal way. When about fourteen years old, I determined to be still more religious. I examined myself, my heart, thoughts, ways, by what I should now style a popish form of self-examination, and wrote down, as I then thought, all my sins. At the close of which exercise, those words came home to me—*Rejoice, because your name is written in heaven.* When about to enter on the sixteenth year of my age, I began to be still more strict and devout. My mother had been most sorely and grievously assaulted with blasphemous thoughts, and the Lord God had been pleased to make use of me to give her soul relief; though we neither of us, at that time, knew any thing of the everlasting gospel. She had borrowed a book, entitled, *The Crucified Jesus*. It was written by Dr. Horneck. It is, in my present view, altogether a legal matter. This book I read, and before I had gone through the half of it, I experienced an inward change of mind, such as I then entitled a spiritual change: I was from henceforward wholly dead to the

world, and the things of time and sense. Prayer, reading, and religious conference was now the delight of my soul: to be thus engaged, was to be in my proper element. I then very earnestly longed to go to the Lord's table in the church of England, in which I was always brought up, which I did the first time it was administered, after I was entered on the seventeenth year of my age. For a long season before, I had, by way of fitness and preparation, set up a course of weekly fasting every Friday in the year; and Wednesdays, and Fridays, and Saturdays, all through Lent; and also Wednesdays, Fridays, and Saturdays preceding the communion. I had the experience of much inward elevation of soul, real hatred of sin, deadness to the world; and what before I truly loved, I now sincerely and most heartily hated. Thus I went on praying, receiving, striving in my own strength against my own peculiar and besetting sin. After a long season thus spent, I was permitted to find and feel myself to be inwardly, and of mine own nature, inclined to be sinful, which I perceived by an inward propensity which I experienced to sin. This filled me with horror and surprise; I fell, therefore, with the more strictness to the work of fasting, and other external acts of mortification; to prayers and vows, in which I was most truly sincere; so that through ignorance, I made work for distressing my poor soul exceedingly: for being quite ignorant of what human nature was, I used to vow most solemnly, and enter into what I most particularly styled a covenant with God, that I would not sin willingly and wilfully in thought, word and deed; yea, that I would not admit of a sinful feeling or motion within me. In the hour of temptation, though



kept from outward evils, yet I found myself the subject of a sinful heart, and was permitted to loathe myself for it: but, as yet, I knew nothing of Christ and his grace, nor of his righteousness and blood. Many a sorrowful heart have I had, and experienced, in which I have preferred death to life. It was after some years spent in this formal legal way, and in this self-righteous manner, that a comet was seen in the year 1768, the tail of which was said to be, in the *Sherborne* newspaper, of an immense length. I sat up one night till twelve o'clock to see it, but it not then appearing, the next midnight my mother awoke me, and opened the chamber window; she called me to come and view it also; but I could not, for the terrors of the Almighty had fallen upon me. The guilt of my own sin was upon me, my conscience was oppressed therewith, and my thoughts were these—*Good God! if I am so amazed at the bare idea of this comet, which, according to my mother's account, makes but a small lucid appearance in the heavens, what must it be to stand before the holy Lord God?* I was so impressed with the sense of God's majesty, immensity, holiness, and purity, that I thought it would be the worst part of damnation to stand before the Divine Majesty. I breathed it out from my soul in inward prayer, that it might be the Lord's most holy and blessed will and pleasure to take me out of time, and shut me up in hell, rather than suffer me to live a moment longer on earth; knowing, that though I hated sin, and dreaded the thoughts of wilful sinning, yet I should be overcome, notwithstanding all this, if I was left to myself in the hour of temptation. At this time the following scripture came to my mind; and it followed me, for a long time,

like a thunderbolt — *The sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel.*—Exodus xxiv. ver. 17.

Thus my soul began to be more and more wounded with the envenomed arrows of the Almighty. Many a day and hour have I sat as if I was under the sentence of damnation. All my sins have stared me in the face. The guilt and pollution contained in them hath seized upon my mind and conscience; and I have been arrested by the holy law of God, which at these seasons charged home sin upon me, and denounced an eternal curse upon my person, and state, if I died out of Christ. I felt myself at such times undone. I saw I must everlastingly perish, if I then died in my then present circumstances. With these views and experiences, I have often been afraid of falling asleep at night, for fear I should awake in hell. There were some short intervals in which the Lord secretly supported me, and gave me some transient comfort from a passage of scripture; yet as I knew nothing to any good purpose of Christ, so I had no fixation on God as *him who pardoneth iniquity, transgression, and sin.* In the Lord's time such a scripture as follows was brought to my mind—*He will have mercy on whom he will have mercy, and whom he will he hardeneth,* Rom. ix. ver. 18; which gave me relief. As I had most clearly seen I must inevitably perish, if the Lord God dealt with me upon the footing of any thing I had been, or done, either good or bad, I was led to conceive, if I had but a bare apprehension that it was possible that the Lord God could or might save me, though I knew not at that time it was his will to do so, it would have given me real relief. I have given this



My second reason is, to suggest how mysterious the conduct of God's dealings is, and how he secretly supports the soul which is quickened to feel its sin and guilt, misery and pollution, in a way and manner inconceivable and inexpressible. Some light shone by little and little on and into my mind. The doctrine of God's eternal election was felt, and found by me to be God-like and divine. The righteousness and atonement of Christ became by little and little the one foundation of my faith and hope in God. The grace and power of the Holy Ghost in bringing some of the elect sinners of mankind to Christ, appeared to me a subject and doctrine of eternal importance. The Lord, after some beams of light, and the sacred influences of his Holy Spirit had been bestowed upon me, brought me to hear the late Mr. *Toplady*, at Broad Hembury, which was but five miles from Honiton, where I then lived. I felt the word preached by him to do my soul good like a medicine. When I first attended gospel preaching, the chief good I found in it lay in having my heart go on with the minister, and my mind wholly swallowed up in meditation on the subject delivered; and it gave me such inward ideas of the fall, of the death contained in sin, and of the sinners being dead

to God, and also of the things of God, that I viewed and considered it wholly impossible to have the least true knowledge, and spiritual apprehension of Christ, but from and by the inspiration of the Holy Spirit; so that, as heretofore my whole soul went forth in my legal formal way, now my whole mind went out in meditations on Christ, and in contemplative views of him, so as to have some real communion with him; my soul was hereupon frequently favoured with the same, and hath from that time to the present moment. I remember being where people met to hear the word preached, and I have had these very peculiar thoughts—*These people are the children of the most high God. How must God view and love them? Why, thought I, he must view them in Christ, and he must love them in him, and as he sees them in him. They must be, in his sight, righteous as Christ is righteous, pure as Christ is pure. He must behold them spotless in the blood of the immaculate Lamb. The Father must love them as he does Christ himself.* I thought at the same time within myself, if I was to choose a preacher to sit under, it should be one who constantly preached the blood and righteousness of Jesus Christ; for, thought I, nought beside this is the gospel. I mention this to give and convey an idea how the Lord secretly, and by the inward teaching of his Spirit, instructed me. It was not more than two months after this I was, by the providence of God, conducted to London; this was in March 1772, where I was brought under the preaching of Mr. Romane, and ever after the first hearing of him preach Christ, I esteemed him above all other preachers. Under his ministry, what had been begun long before, by the eternal Spirit, in my soul, was drawn out, and greatly improved and increased. Such



thoughts as these have been distinctly formed in my mind—*This man speaks of the counsel and covenant of the eternal Trinity as though he had been admitted into the secrets of the Most High. From whence did he receive this knowledge? Most certainly it must be from the scriptures of truth. Then let me search those sacred records concerning the salvation of Jesus, as it concerns my soul to know what is contained in them as truly as it concerns him.*

To this I must add, that by spiritual meditations, upon what is revealed in the scriptures concerning the salvation of Jesus and the Father's love in him, I was perfected in that knowledge of Christ which is life everlasting. When I heard, I was particularly attentive to what was delivered concerning his having borne sin in his own body and soul on the tree; as also, how God the Father was everlastingly well pleased therewith, and I was led to rely thereon. The Father's being well pleased with the person and finished work of the holy and immaculate Lamb, was received into my mind. I was spiritually and supernaturally enlightened into the knowledge of the subject. I was hereby swallowed up in the knowledge and view of the subject, and forgot sin, self, and misery. Thus I have declared freely what I was before I knew Christ, also how I was brought to the true and saving knowledge of him: and I would close this first head of discourse with saying, that the person, the Godhead, and Manhood of Christ—his covenant undertakings, love, mercy, righteousness and sacrifice, appeared to my spiritual understanding, and were, and are to the present moment, in my spiritual conception, matters and subjects of infinite and eternal importance. From the knowledge of, and faith in these divine truths, my soul

soul was, and still is, most divinely fed, strengthened, nourished, and revived, and that with the prospect of eternal life.

This leads me, therefore, secondly, to speak of and consider Christ's ability to save to the uttermost, or for ever, or for evermore.

As it was by a spiritual perception, wrought in my understanding from the word and by the Spirit of the living God, that I was brought to the knowledge of Christ which I have spoken of, so from the same word, and by the same divine Spirit, I was led to come to God the Father by Jesus Christ his Son, the all-glorious, and only Mediator; and to trust my whole person, soul, and body, upon the obedience, blood-shedding, and sacrifice of the Lord Jesus Christ, for the present and everlasting healing of all my wounds, and for the present and eternal cleansing of my soul from every spot and stain of sin before the Lord, and that for ever. This hath been, and is to this present moment a reality with me, and in my soul. My faith hath been fed, nourished, maintained, strengthened, and drawn forth, not by believing Christ was mine—that he lived and died for me, but it was kept up, and it is to the present kept up, by what I have seen in the light and word of the Spirit, to be in Jesus, and his salvation, and by what I believe concerning him, through the word in which he is revealed. My faith hath never yet rested, or been built upon my own interest in Christ, nor upon any enjoyments I have had of his love; nor upon any communion I have had with him in the blessings of his love, and in a participation of the benefits of his great salvation;—no, but it hath been built and fixed upon his person, righteousness and blood, as revealed and set forth in the word of truth, the ever-



lasting gospel; this hath made way for my pursuing after a more clear, full, and comprehensive knowledge of him. I have found, in the secrets of my own soul's case and experience, that which is styled the application of Christ by the Spirit to God's people, is all contained in the revelation of Christ in the word, and in the Holy Spirit's enlightening the mind into a fresh view and knowledge of Jesus Christ thereby. I have found that it is in believing, the Holy Spirit sets his seal to divine truth; and that he never puts forth his own powerful influences more, nor like what he does when his sacred will is manifested in engaging my mind on Christ, and on his mediatorial grace and office. As I have found and enjoyed peace with God, by believing in the righteousness and atonement of our Lord Jesus Christ, and found thereby that his Father was my Father, and his God my God: so in my spiritual attempts to live a life of faith on the Son of God, I have experienced so much of the guilt, pollution, sinfulness and venom of my fallen nature, that I write it as a dying man, from what I have felt, perceived, and known of myself, experimentally and practically, and I boldly declare and assert, it is utterly impossible for any sinner out of hell, or any damned sinner in hell, to be more inherently sinful than I really am, in, of, and from nature self. I can truly declare that I have seen my nature, as fallen and sinfully corrupted in Adam my nature head, and as corrupted in him, by his fall, so as to be an ocean, fountain, and perpetual spring of all the guilt, filth and corruption contained in sin; so that I have judged it to be doing me too much honour to number me even with the damned in hell. I have viewed myself as exceeding the very sinners of mankind in hell, in inherent corruption, sin,

and defilement: and under many peculiar experiences of the plague of my own heart, I have thought it more desirable to be in hell, if I could be there *without the inbeing of sin*, than to remain on earth, the subject of the same. I have been kept all my life from living in sin, that is, from living any part of my life in the constant practice and allowance of sin; yet I have had the bitter experiences of seeing, feeling, and groaning under the whole body of it, which is contained in my own fallen nature, that body of sin and death. It is clearly thus, as it hath been presented to my view by the Holy Spirit. I have seen and found in myself, that I am, and ever have been, since I have received my personality, and generation, and conception, in my whole nature, in all its faculties and affections, in all its senses and perceptions, in all its members and motions, that it is the seat and subject of sin, in all which can possibly proceed from the same, either in earth, or hell. I have, I do find *that in me*, that is, in my fallen nature, *dwelleth nothing that is good*. O! what sinful motions and inclinations have I felt, and had the awful and inward experience of! I have distinctly felt the guilt of sin. I have seen the filth of sin. I have experienced the death brought into my soul by it, and which is contained in it. I have felt and found what emptiness it hath brought on all my faculties, and how it hath subjected me to very vanity. This has led me to consider Christ, the person on whom I build for eternity, everlasting life, and eternal glory. His atonement has been considered by me, and viewed and reviewed in the light of faith, in its originality as appointed by the Father to be the cure for sin. I have considered this, his person as God-man Mediator hath been reviewed by me as an object of the Father's ineffable, everlasting love, com-



placency, and delight. I have viewed his undertakings, as what my faith should be exercised on. I have considered the sacrifice of Christ Jesus, God-man, as a personal one; as peculiarly designed by Jehovah, the Father, for the benefit of the whole church, the mystic body of Christ. As taking in, and including all, and every sin of thought, word, and deed, belonging to the election of grace. And as I have thus surveyed the same, it has had the following influence and effect within me, and upon me. I have hereby, in the real belief of this, been many a time thus engaged at the throne of grace. I have presented my person before the throne, and made a recital and confession of all the glorious acts in God. I have addressed the God and Father of our Lord Jesus Christ, beseeching him to consider what his will, thoughts, decrees and purposes in Christ are, and were from everlasting concerning me. I have made a recital and confession of the whole of my inherent, natural, personal, and actual guilt, with what I have seen and felt in my soul; together with all the vile thoughts, words and works of my whole life. I have cast myself before the Lord upon the person, obedience and oblation of his dear Son. This has led me to address the Saviour in his office, character, and capacity, as Mediator; entreating him to consider, if he did not know me to be one of those whose sins he bore? whose person hath been precious in his sight? even from everlasting. If I am not one whom he loved, and washed from sins, guilts, stains, and filth in his own blood? Going on still further, asking him questions like unto these; entreating that if I was, and am his, he would be pleased to send his Holy Spirit afresh into my heart, to give me such views and spiritual conceptions of his love and mercy, agreeably to

his written word, as might be healing and quieting to my mind. To the honour of his great and glorious name I would write this—he hath many a time, in such exercises, given me either such inward thoughts of his mediatorial person, and all-sufficient grace, and fulness, as hath given me fresh support and encouragement; or it hath caused me to understand, by his dropping such scriptures on my mind as hath led me to such spiritual views and apprehensions of his love and office, as hath been healing, relieving, and most divinely refreshing; so that I have found my heart supported, my soul quickened, my wounds healed, my conscience cleansed, and my spirit revived and encouraged, as the Holy Spirit has been pleased to engage my faith in his taking of the things of Christ, and in his giving me to be taking in views of the everlasting love of God; the eternal acts and transactions of the divine persons in the counsel and covenant of grace; the incarnation, holiness, obedience and bloodshedding of the Mediator of the everlasting covenant; the dignity, value, virtue, and efficacy of his person, life, and death, and how effectually his blood cleanseth from all sin, by the will, covenant, word, oath, and promise of the eternal Three. I have felt distinctly each of these divine truths, in their efficacy and energy in my own soul, and have had distinct fellowship with the divine Persons in the belief of each of those branches of eternal truth. And here I set my seal to that which I have found to be an important and an eternal truth, that there cannot be any real manifestative healing, health, and cure experienced in the soul, but by a real spiritual knowledge of Christ in his work of righteousness and atonement. All my spiritual health, healing, purity, and cure from the wounds, stains and maladies which sin hath



produced, and introduced in, and within me, hath flowed from a gospel, real, spiritual knowledge of Christ. From believing the eternity and dignity of his person and office, whom, in the light of the word and Spirit, I have beheld in his mediatorial person, work, and office, as all-sufficient to save me in himself with an all-sufficient salvation: because he hath been made sin by imputation; he hath borne the curse due to sin; he hath completely put away sin; he hath abolished the curse, and eternally removed the iniquities of his people from them (so as that they are not imputed unto them,) by the sacrifice of himself, he being God-man, God over all, blessed for ever. Amen.

God the Son, considered in his distinctive personality, or personal subsistence in the Godhead, as the only begotten Son of God, which lays the foundation of his having been God-man before the world was. He, as God-man mediator, in whom dwelleth all the fulness of the Godhead bodily, i. e. personally. It is from hence his own work of salvation, which he hath finished in his own life of obedience and death of expiation, is eternally efficacious and everlastingly perfect and complete. He having triumphed over sin, Satan, death and hell, is seated down on the right hand of the Majesty on high. He is now on his mediatorial throne, almighty to save. He is a crowned Saviour. He is invested with all power in heaven and in earth, to save to the uttermost, or for evermore, all that come unto God by him: such he saves for ever. Let the sinners case be ever so desperate, Jesus is all-sufficient. Say, a sinner hath sinned to the uttermost of his will and power—yea, say, and prove it, that he has in some particulars, and in some certain cases, and circumstances, say that such and such persons have outsinced some of the very damned in hell, and that they

are blackened with guilt and pollution, with crimes and stains, which far exceed all others, be they in earth or in hell;—yet Christ saves to the uttermost of the sinner's case, and he saves for evermore; he saves for ever; all that come unto God by him are saved by him. The belief of this is the support of my soul, and upon the truth of it my everlasting all depends. This brings me to my third particular, to shew who those are whom Christ saves to the uttermost, or for evermore, or for ever! They are those *who come unto God by him*. It hath appeared clear and plain to me, from the sacred scriptures, that Christ's salvation is a covenant salvation; it springs from, and is the fruit and effect of the covenant which obtained between the Eternal Three before the world was; so that this blessed covenant, which is the fruit and effect of God's everlasting love towards the elect, is altogether ordained for their present and everlasting benefit. It is they only who were predestinated unto eternal life, that are effectually called and enabled to believe on the Lord Jesus Christ to the saving of the soul. Others may have some stirrings of nature, and drawings forth of their natural affections—yea, and have a good deal of natural religion, and persevere therein to their lives end, but none of these, with all this, are brought to know the Lord Jesus Christ savingly, and spiritually, and truly, and the Father in him, by the light and inward teaching of the Holy Ghost. It is the elect, who are taught the knowledge of the holy ones. Those whom Christ *saves to the uttermost*, or for evermore, or for ever, are said in our text to be those who come unto God by him: hence I look on this passage of scripture of vast importance to my own soul, because it takes in all the cases which possibly befall such as are actually



come to God by Jesus Christ. On this very account I have chosen it, as considering that under this view of it, what is expressed does most exactly suit me. I conceive the influence of Christ's intercession, in all the parts and branches of it, is held forth here to the view of faith. It informs us, that although the intercession of Christ hath its influence, and is extended to all the elect, yet the called ones are those who, in an especial manner, are instated openly into the blessings of the same: and they may consider themselves in a most peculiar manner the charge of Christ, who hath so manifestatively apprehended them, by taking them under his own care, in revealing himself and his great salvation unto them, that they can say—*We were once darkness, but now are we light in the Lord.* The elect of God are quickened with spiritual and supernatural life in their souls by Christ, who sends his Holy Spirit to enliven and draw their hearts to him by his inward powerful influences and operations within them, and upon them. It is through the enlightenings and teachings of the Holy Ghost they are brought to know, and apprehend Christ, *and to believe on him to life everlasting.*

I may truly say, from what hath passed on my soul in regeneration, and has followed it, as the effect of that great act of the Holy Ghost in and on my own mind, that it is a raising up and quickening the soul, when dead in trespasses and sins, from the power of a moral death in nature, and it is a bringing the soul into that state it was never in before; even into a state of spiritual life and blessedness, and also into fellowship with the Father, and his Son Jesus Christ, by the Spirit. It is by the grace of the Holy Spirit as this is most divinely effected, such as these, as are here described to be, as come unto

God by Christ. Those whom Christ saves *to the uttermost*, or for evermore, or for ever, are such as *come unto God by him*; so that here is a most beautiful description of believers in Christ, and also of what their faith is. The description of them is, that they come unto God by Jesus Christ; the description of their faith is, that it consists in their coming to God in Christ, and by Christ, to be saved. To be still more explicit, their faith consists in their coming unto God. In their coming to God for salvation; in their coming to God by Jesus Christ, to be saved alone by him. Christ is God's ordinance for life and salvation. It is by him we draw nigh unto God; it is in him God is well pleased with his people; it is in him the Father is at everlasting peace with them. When this is made known to them by the blessed Spirit, and by the Word of the gospel, this reconciles their renewed hearts and minds to God's way of salvation; and then by faith in the atonement and righteousness of Jesus, they draw nigh unto God with holy boldness and joy; pleading the finished work of Christ on their own behalf, taking hold of it as the sole and only ground of their confidence in the Lord. Thus they come in the name, person, obedience, and sacrifice of Christ to God the Father, to obtain of him and from him a sense and manifestation of his having accepted them *in the beloved*; of his having justified them from all things; of his having freely forgiven them all trespasses, on account of the righteousness and sufferings of his beloved Son, the glorious Mediator. As faith is here in the words of my text expressed in the lowest act and instance of it, so it is suggested that faith, all through life, consists in looking unto, and in living on the same gracious Mediator. It is also signified that the believer always



comes to God, in every act of access, and approach to him, by Jesus Christ, as the priest, sacrifice, altar and intercession by whom we draw nigh to God. Now such as come to God, by Christ, for life and salvation, he *saves to the uttermost, or for evermore, or for ever.* Where this Jesus once begins to shine, and shews his salvation, and in whom and upon whom he shews his salvation, and puts forth within them his Almighty power, these he never fails nor forsakes: it is well for us that it is so; for many of us, and many there are, who are actually come to Christ, and to God by him, are in our own, and their own views, in worse cases, frames, and difficulties, since our actual closing with Christ, than we or they were before. It is easier for faith to apprehend a free, full, and royal pardon, signed and sealed in the blood of the Lamb, for all trespasses committed in a fallen unregenerate state, than to conceive how Christ can and will, even in a renewed state, continue to multiply to pardon. Truly I have found that the whole multitude of sins, pardoned at first believing on Christ, never appeared so marvellous to me as the grace of Christ in his bearing with me. Notwithstanding all that I have been, and am in my nature self—his holding communion with me, notwithstanding all I am in myself, and all the communion he hath admitted me to have and hold with him, this appears to me to be most surprising grace!

I am clear for myself in this great point, that I am, and have actually come to God, by Jesus Christ, for life and salvation, and I prove it thus:—It hath been given me from the Word and Spirit, to view the glorious finished work of the God-man, and to rest by faith thereon before the Lord, for present and everlasting salvation,

for peace and pardon; this is all my salvation; this is also all my foundation for hope in the Lord, and before him. By faith in it I have apprehended the virtue and efficacy of Christ's blood and righteousness in mine own soul, through which faith I have come to God the Father in the person, righteousness, and blood of his Son, and cast my anchor thereon. The coming thus to him, I ascribe wholly to the supernatural agency and grace of the Holy Spirit; and being thus already come, my whole future faith and hope is maintained and supported by what Christ is in his own person, work, and intercession, and not on any thing I am, or feel in myself. The words before us are, and have been my support, let me have been in what case, misery, or bondage of a spiritual sort I possibly may; yet Christ is my Saviour; *he saves to the uttermost, or for evermore, or for ever*. Truly I have felt and found it to be a solemn, awful truth, that in some particular instances, known chiefly and only to God, and my own conscience, sin hath done its worst, and put forth its venom to the uttermost in me; and it is impossible for it to produce worse, or greater guilt, or deeper stains than it has in my soul: indeed I have at times been led to think thus—some one of them, must be, who belongs to the election of grace, the chief and greatest of sinners; some one of these must be the most miserable of all men, who have interest in the unsearchable riches of Christ. I have, on some peculiar seasons, been relieved in my soul by thoughts exercised upon God the Father's quickening the human soul of Christ after he had been made sin, and a curse; and I have felt some strength imparted to my soul therefrom. I have felt the depth of my inherent sinfulness, when I have not lost a sight of my personal interest in Christ at the



same time. It hath made a part of my chief experience, and that for several years past, to know much of my sinful nature, person and sinful defilement, and to know myself in, of, and from myself to be perfectly miserable; yet the Lord has sanctified this very bitter experience to my soul; and I have known what it hath been to grow into the knowledge of Christ, notwithstanding all this, and into more acquaintance with Christ thereby, and more into him by means hereof, and through his most holy word, though I have within myself been thus experimentally acquainted with so much of my natural sin and misery. O this word of truth, *Christ saves to the uttermost, or for evermore, or for ever*, carries me above the utmost of my sin and sinfulness. This declaration, that *he saves to the uttermost all that come unto God by him!* it hath borne up my soul when sin and Satan hath most grievously assaulted me. I close this head of discourse with saying, that *Christ saving to the uttermost, or for evermore, or for ever*, hath carried me above the uttermost of my sin, and the uttermost hell contained in my fallen nature. He triumphed over all sin. With this, *Christ saves to the uttermost, or for evermore, or for ever*. If Satan says, it is true, he does save to the uttermost. But thy case is peculiar; neither does he save all men. I answer, I know this, Satan, and know it better than thou dost, and need not from thee this information. Yea, I know more of myself than thou dost yet, or ever will know of me. Blessed be God, I know more of Christ than I do of my sin, and self, or I should totally sink and be swallowed up of despair. I know also the very persons Christ doth save, they are those who *come unto God by him*. I am one of these; and I am contented to perish if Christ has not loved me,

and washed me from my sins in his own blood; so that I will leave the whole of my case with him to decide. The blood of Jesus Christ, the Son of God, cleanseth me from all sin. Thus I triumph, and I will triumph in Christ, because *he saves to the uttermost, or for evermore, or for ever*. I will, in his name, triumph over thee, O Satan, for ever. This brings me, lastly, to shew the grounds upon which Christ *saves them to the uttermost, or for evermore, or for ever*, who come unto God by him. It is the fruit and effect of his intercession. It is thus expressed—*Seeing he ever liveth to make intercession for them*. This is what makes for the comfort of a believer in Christ Jesus, to behold all the springs of divine clemency opened in the acts of the Eternal Three, and all flowing from thence to the support and refreshment of the Lord's beloved ones. Christ's mediatorial engagements with his eternal Father before time, have their virtual influence into all which he did in time; and what he hath been, finished, and obtained in time, will have its continual virtue and efficacy all through time—yea, throughout eternity. The life of faith springs forth, and it wholly consists in living over in the mind *the truth as it is in Jesus*. It is an high and glorious attainment to gain a comprehensive knowledge of Christ, and clearly to apprehend him, and to know how every act of Christ hath its influence into the full perfecting and accomplishment of our salvation. This is truly as known, and faith as distinctly acted and exercised on it, leads a believer into that real communion with Christ, which nothing but heaven and glory can exceed. The atonement and sacrifice of Christ, whereby all the sins of his people were abolished, and put away out of the sight, and from before the Lord, and that for ever



laid the foundation of Christ's intercession in heaven. As his offering himself as the sacrifice for sins was most highly acceptable to the divine Father, so his intercession is also. As the former was for sin, so the latter is for sinners. By his own blood he entered into the holy place, having obtained eternal redemption. Christ's intercession is as extensive as his offering. It is on the behalf of the whole body of the elect; and as Christ's atonement included and contains a cure suited to each wound sin hath given, so his intercession hath in it a particular relief for every case, state and circumstance, trial and temptation which befalls his children this side heaven. He is the head of his people, and he represents them in his own person before the throne in the highest heavens. He acts there as the high priest of his church and people; he wears their names on the breast-plate of his heart; he appears in the presence of his Father for them; he lives for ever, after the power of an endless life, to continue and bestow upon his church and people, all the fruits and blessings of his mediation; and thus, *because he liveth, they shall live also*. His love, which is always one pure and immutable act, without the least change, is most gloriously displayed in the exercise of it in heaven; as his office of priesthood within the veil gives occasion for him to discover it most gloriously towards his people here below, who are the subjects of sin and misery. He knows all their sins, cases, trials, griefs, temptations, conflicts with the world, the flesh, and the devil, who withstands them with great fury. Satan disputes every step they tread; and all the way through their march to the kingdom of glory he lays snares and traps for their feet. Our Lord Jesus Christ beholds his beloved; he feels for them as their

friend, and brother, and head; he suits his intercession in heaven to each and every one of their cases. They are in his heart; they are his very body; flesh of his flesh, and bone of his bone. They are so many parts of himself; he hath borne their sins; he hath carried their sorrows; he hath loved them, and washed them from their sins in his own blood. The full cleansing of their persons mystically in his own most precious bloodshedding, by means of the union between him and them, he fully knows and pleads it in heaven. He hath a greater interest in God's heart of love than sin can have of hatred; and he uses all his own personal interest with his Father, on the behalf of his people. It is by his perfect acceptation with the Father, his person and work being everlastingly acceptable unto the divine Majesty in the person of the Father, our Lord prevails for us; he saves us, his people, to the uttermost, seeing he ever liveth to make intercession for them for whom he died. O! it has been life unto my soul, even when otherwise swallowed up with sin, and misery, to consider Christ who bore my sins, even he who made his soul an offering for them, as now in heaven, a living Mediator there, making intercession for me. It has been truly sustaining to my soul, when swallowed up with a view of my present sin, and self, to consider how the soul of the Mediator was made exceeding glad with the light and joy of the Lord's countenance, when he entered into the holiest of all, and sat down at the right hand of the throne of God. There have been times when I have been admitted by the Holy Ghost into the holiest of all, in the exercise of faith and hope; and found my salvation, peace, and security depend as much upon Christ exalted, as upon Christ as crucified; yea, under peculiar guilt, I have at



times received peculiar healing from Christ, as I have been led to consider him as my Advocate in heaven. I have been led to know and perceive that the heart of Christ in heaven is towards me here upon earth; so as to bear with me, sympathize with me, and to compassionate me. Truly I have found myself helped by the Holy Ghost to go to the Lord Jesus Christ, in such cases, in such frames, and with such complaints, as I could not have gone with to any besides Christ; and I must say, I have found him to be *that friend that sticketh closer than a brother*, in whose friendship all the blessedness of earth and heaven is contained. It hath done my soul good to consider, that although sin be present in me, Christ is present on my behalf with his Father in heaven. And though sin and guilt is at times on me in the effects and influences of the same, he is my present and perpetual advocate before the Father; yea, that he is always mindful of his clients, and will plead the causes of their souls against all the charges of sin, and the accusations of Satan, and all which law and justice may have to say against me, he being now my propitiation, and intercessor, and that for evermore, in heaven.

Having thus shewn that Christ's living for ever as the intercessor of his people, is the foundation of his saving them *to the uttermost, or for evermore, or for ever*, even all them who come unto God by him; and having given, and set forth, and declared the substance and essence of my own knowledge of, faith in, and experience of these truths, I close. May the Lord bless what I have written, so far as it is truly agreeable to his most holy and revealed will in the holy scriptures. I am hoping and fully expecting to be found in Christ, living, dying, and to all eternity.

To the holy, blessed, and glorious Trinity, in the One Incomprehensible Godhead, the Father, the Word, and the Holy Ghost, who elected, created, redeemed, sanctified, and will glorify me in body and soul for ever, by admitting me to enjoy the vision of God-man for ever and ever, be glory and praise throughout all ages, world without end. Amen.

**SAMUEL EYLES PIERCE.**

**LONDON,**

*Rose and Crown-court, Shoe-lane,*

September 8th, 1819.



Let the 15th chapter of the First Epistle to the Corinthians be read before the Sermon,—the whole of it. Then the following Hymns in order, out of Mr. *Toplady's* collection:—

*The First*—" 'Tis finished, the Messiah dies, cut off for sins, but not his own," &c.

*The Second*—" Jesus, thy blood and righteousness," &c. both out of *Toplady*; to be sung as it is in *Toplady*.

*The Third*, out of *Doddridge*, which ends thus—" I'll speak the honours of his Name, with my last lab'ring breath," &c.—Let this be sung out of the Doctor's own book.

Mrs. *Bailey* has Dr. *Doddridge's* Hymns.

I have now finished my Funeral Sermon: and I request that no one preach one for me. And thus I leave my Life, written by myself, and my own Funeral Sermon, as my last testimony for the Lord and his Christ. The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted! Amen, and Amen.

I do not enjoin for this sermon to be read at any particular place, but I leave it to the discretion of any of my friends to read it at any place they may think proper.

30th October, 1824.

FINIS.

